

A
Briefe Description of Hierusa-
lem and of the Suburbs therof,
as it florished in the time
of Christ.

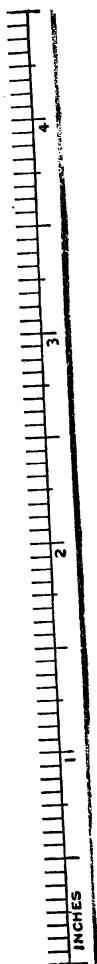
Wherto is annexed a short Commentarie con-
cerning those places which were made famous by
the Passion of Christ, and by the Actes of holyc
men, confirmed by certeine principall
Histories of Antiquity.

Verie profitable for all Christians to read, for the
understanding of the sacred Scriptures
and Iosephus his Historie.

Hereunto also is appertaining a liuely and
beawtifull mappe of Hierusalem, with
Arithmeticall directions, correspondent
to the numbers of
this Booke.

Translated out of Latin into English
by Thomas Tymme Minister.

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To the right honourable Sir *John*
Puckering, Knight Lorde Keeper of the great
Seale of England, *Thomas Tymme*, wisheth
increase of honour here, to Gods glo-
rie; and perpetuall felicitie in the
worlde to come.



Orsomuch as (right honorable) *Jerusa-*
lem, the city of our
God, euen vpon
his holy mountaine
the ioy of the whole
earth, and the Cit-
tie of the greate
King, that faire and
most auncient Cit-
tie, by a speciall prerogatiue is by God him
selfe bewtified aboue all other Citties: and
was therefore the cheefe, most noble and fa-
mous Cittie of the worlde: Many trauellers
and Pilgrimes, haue at sundry times both in
Mappes and histories, described the same.
By the aduantage of whose laboures therein,
now of late one *Christien Adrichom*, hath per-

The Epistle

formed a most liuely description, and in the Latine tongue enriched with diuers antiquities. The profit that might come hereby to my countrimen of the vulgar sorte, both for the better vnderstanding of the story of the Bible, where *Jerusalem* and the partes thereof are often times mentioned, and also for the ready conceauing of *Iosephus his history*, moued me to translate it into the english tongue: And the book thus translated, with the charts expressed in naturall coloures, I haue presumed to dedicate vnto your honour. And because the maister workeman in this new plat of ould decayed *Jerusalem*, hath left behind him sum rubbish and reliques of the Romish superstition, I haue in some measure purged and swept the stretes and corners of the same, with the broome of truth, and carying them out by the Scouregate haue layed them on the Leyfall of obliuion. My paines herein taken, though not so great, as the laying of *Ierusalem*s foundation, or the raising of a chief corner stone or the squaring & finishing any part of this exquisite plat: yet such it is, as euen in the meanest degree of a poore labourer, that doth but sweepe the streetes, I most humbly beseech your honor to accept as a small mite
of

Dedicatory.

of my good will: The which I gladly offer, to the ende, that amidst the greate burdens of your most weighty affaires, your honour behoulding this most braue cittie, adorned with so glorious a temple, and contemplating the passion of our sauiour Christ therein, may be delighted and recreated: And further, that viewing this terrestriall cittie, whose glory is now vanished, may thinke still as the Apostle did say, *Non habemus hic manentem ciuitatem*, and so aspire to that heauenly *Jerusalem*, garnished and full stored with all manner of delights which abiderh for euer: wherein I doo moste humbly and hartely wish your good Lordship a most happie residence, after you haue performed your most honorable course in this life, in the seruice of your country, the pleasure of your prince, the generall benefit and comfort of your own soule.

*Your Honors most dutifull
to command,*

Tho: Tymme.

The Preface.

IOrsomuch, the truth of historie, is the foundation of faith, and of spirituall understanding, (Christian Reader,) and the history of things donne, blinde and imperfect, without the knowledge of places, the which knowledge giueth much light, both to the truth of history, and also to the spirituall interpretation thereof: therefore I haue thought good to obserue two things with great diligence in this worke. First that I might portray and set forth the true and liuely Image of Ierusalem, of all other citties the most glorious and famous throughout the whole world, whereof mention is made in sacred and in prophane histories, as it flourished in Christ his time; and also the forme of the temple, (the same whereof hath bene extolled aboue the heauens, and was worthy of eternall memory) by the sacred Scriptures, by approued writers, and by auncient tradition of faithfull and trusty men, in a liuely plot, or map, most exquisitely drawn, together with the names, originalls, situations, and formes of euery place, and the most worthy histories concerning the same, with all breuity. Secondly, that I might rightly dispose the places of Christ his passion, and represent euery thing which he suffered in euery place, euen as if they were now donne before our eies: and so represented that I might, explaine it with plainnesse and breuity. For hereby, all those thinges which he suffered for our sakes, wilbe both more plainly understood, and also more profitably remembred. But peraduenture there wilbe some which will mislike this our endeuour, and the rather bicause we haue many thinges by tradition of elders: to whom I answere out of Saint Hierom where he

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Hier. to. 1.
Epist. 28. ad
Lucinium.

he saith, That ecclesiasticall traditions, which are no hinderance to faith, are so to be kept, as they were deliuered by the auncients. In the meane time I will not say, that they are too rash & too too wicked, which wil deny that thing, which hath beene godly receiued at al times and of all men. So many of vs therefore as washed with the blood of Christ, do beare his name and are called Christians, if our faith be aunswering to our name, and our life not disagreeing from the truth, hoping to be saued by the merits & grace of Christ our sauour, let vs beleeue that, which incorrupt and reuerend antiquity hath left, let vs in no wise depart from those thinges which our auncestors haue celebrated without superstition, and which by the consent of the whole worlde, are come euen from them to our hands, and with thankful godlines, and godly thankfulnessse, let vs call to minde those places oftentimes, which may put vs in remembrance of the passion of Christe: to which places this mappe will leade vs, as it were by the hande: and with the eies of faith and of our minde let vs looke vpon the same sonne of God, and inwardly behould him, who being urged with the great loue of our saluation, hauing finished his laste supper in the parlour of Sion and being come into the Garden of Oliuet, prayed and sweet blood, through the anguish and greuous consideration of the Imminent afflictions. Immediately hee was betrayed by the most wicked Judas; he was taken, bounde, and thrust forward by the Iewes, euen as a lambe by the woolues, most cruelly amidst the noise of clamors and weapons, and then was ledde to the house of Anna the high priest: There hee was stricken: From thence hee was drawne to the pallace of Caiphaz: in the same, hee was falsely accused, condemned, spyt vpon, blindfolded, buffeted with fistes, and sundry waies all the night scorned and afflicted. In the morning he was violently caried through the midst of the cittie to the house of Pilate. From thence he

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he was led to the pallace of Herod and accused againe, despised of him, mocked, & apparrelled like a foole in a white garment, & brought back again by another way of the city to Pilate. There again he was accused of many faultes, stripped, and greuously whipped, cloathed with purple, crowned with thornes, dyuersly derided, spitted vpon, buffeted with fistes and stricken with a reede. and being thus misused, was made a gazeing stocke to the people and adiudged to death. Then he was loden with a heauie crosse, and in the sight of all the people, with greenous and bloody steps hee was drawen, punched: and urged by the furiose violence of the soldiers, through a great parte of the cittie, and by the gate of Iudgement out of the cittie, by a harde and stoany way, euen vnto mount, Caluarie. And being come thither he was stripped againe, and being both faint and weary, was refreshed with gaule in stede of drink: and about high noone he was fastened to the crosse, & so lifted vpon high. And hanging on the crosse by the space of three howers, was derided with taunts & reproachfull woordes: being thirstie, they gaue him vineger to drinke. Finally he which could saue the world with one drop of his bloude would needes bestowe vpon vs by the fine Riuers of his woundes, his life, with all his bloude. A figure hereof was that brasen serpent, which moyses caused to be exalted in the wildernes. To this spectacle also our heavenly father calleth euery faithfull soule, Come forth (saith he) ye daughters of Sion, and see king Salomon, Naye one farre greater then Salomon. In like manner Christ hanging on the crosse crieth out O all ye which passe by the way, behould and see, if there be any sorrow & greefe like myne.

Cant. 3.

Lament.
of Ieremy 3.

And not onely to the consideration and meditation of these things, but also to the Imitation, God in the holy Scripture exhorteth vs in these woordes (spiritually interpreted) saying, Look, & make all thinges according

A

to

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Exod. 25.
Heb. 8.

to the example or fashion which was shewed thee in the mount. For all the precepts of life, which our sauour taught all the time of his preaching, as well by word as by example, the same he expressed in himselfe in one day of his passion: Wherefore if we would follow Christ, not onely in woorde but also in woorke, we may, by his lively crucified Image on mount Caluarie, as it were out of a goulden booke intituled with the noble title of three most principal languages, written with the quils of the speare, of the nails of the thornes, and of the whippes, in the most pure parchment of the Immaculat lambe, and with the purple bloude of the same, both learned and vnlearned, learne easely & breisly, perfect theologie, the most wholesome remedies of Physicke, the full knowledge of Lawe and of Iustice, the science of liberall artes, of true humilitie, of obedience, of pietie, of charitie, of patience, finally of all manner of vertues, and of thinges most perfect: and may also bee inflamed and draven to loue and to follow Christ. Thus the blessed virgin, standing nere to the crosse of Christ, did not onely with bodely eies, but also in hart, through faith (which wauered not in her) behould the woundes of her sonne and seriously thinking thereon, was so comforted, that now, as Ambrose saith she was prepared also to die for the good of mankind. So saint Ihon both seing the side of Christ opened with a speare, bloude with water comming foorth of the same, and also giuing testimonie thereunto, did by the meditation thereof so greatly profite, that at the last he became a most perfect diuine, and a soaring Eagle to behoulde the most holy Trinitie. So the Theefe, when he sawe and hearde Christ Iesus crucified, in continently tourned vnto Christ, and confessing him, he made the punishment of murder martiredome, and chaunged the crosse for Paradise. So also the Centurion by this spectacle, receaued so great strength of faith, that vnder the crosse he was made a fa-

Ambrose in
Luc. ca. 23.
Iohn. 19.

Luk. 23.
Hier. to. 1.
Epist. 13.
ad Pauli-
num.
Mar. 15.

mous

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mous confessor of Christ, and further (as Chrysostome saith) was afterwarde crowned with Martyredome. Moreouer Thomas behoulding & touching the woundes of Christ crucified, was so illumined with faith, that hee plainly and openly professed Christ, to be both his Lord and his God. Chrysost. in
Mat. ca. 27.

This beeing so, and loue procuring loue, euen as the loadstone draweth Ironne: who is hee, I pray you, whome so vehement loue of Christ, may rather a heate and flame will not affecte, kindell, and sette on fier? Who is he when at the death of Christ all creatures do suffer with him, the Sunne darkened, the waile of the Temple rent in sonder, the earth quaking, Rockes breaking, graues opening, and the deade arising, who and what is hee (I say) that will not woonder, and that will not be abashed? Onely Adams children, for whose cause he died are not moued with this so great a benefite.

The Adamante, that most harde stoane, is mollified with the bloude of a goate: Iron with the heate of fier is made softe: but the hartes of Christians more harde then Adamant or Iron, are not mollified with the bloude and fier of Christ. but do crucifie a fresh vnto themselues the sonne of God, and do tread vnder their feete the bloude of the testament. Heb. 6. 10.

What I pray you can be more be seeming, more meete, more Iuste, and more profitable for vs, then to loue againe him that so loueth vs, and Imitate him whome wee loue? For if any thing herein seme harde, if any thing greuous, that thing loue, the sweete yoke of the Lord, maketh light and easie, for all labor is light, to him that loueth, according to that notable sentence of that auntiente father saint Gregory, Nihil adeo graue est quod non æquanimiter toleretur, si Christi passio, ad memoriam reducat. There is nothing so heauy & burthensome but the same

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is willingly borne, if so be the passion of Christ be remembered.

For we will indure all things with patience as light and easie, if we call to mynde what hard wordes, harder stripes, and most harde paines and afflictions, he suffered for vs, whose heade was crowned with thornes, his eyes blindfolded, his eares filled with reproaches, his mouth with gaule and vineger, his face polluted with spitting, his cheekes brused with buffetting, his knees shaking, his shoulders laden with the crosse, his hart replenished with sorrow, his bodie torne with whippes, his members racked, his handes and feete bored, to be breefe from the crowne of the heade to the soales of the foot, he sustained an Innumerable sort of woundes and sorrowes. Wherefore as the waters Mara, being sometimes bitter, were made swete by Moses, at what time he cast wood into them: euen so all our tribulation, if we patiently indure the crosse of Christ, will waxe sweete, and the gaule thereof will: tourne into honny. For by the meditations of these afflictions of our sauiour, faith is illumined, hope strengthened, charitie inflamed, and all vertue increased. Wherefore saint Augustine a light of the Church, no lesse truly then godly, prouoking vs by very forceable woordes therevnto: saith thus, Behould the woundes of him that hangerth, the bloud of him that dieth, the price of the redemer, the scarres of him that ryseth: His heade boweth to kisse thee, his hart is opened to loue thee, his armes stretched abroad to imbrace thee, his whole bodie set forth to redeeme thee. Consider what and how greate these things be, waigh them in the ballance of your hartes, that hee may be wholly fastened in your hartes, who for vs was wholly fastened on the crosse. Thus far Augustine. So that it is not enough to meditate of these things once: but it is profitable to thinke vpon them often: yea the oftener the more they auaille and profite. In the wholesome contemplation

Exod. 15.

Augustin.
lib. de virginitate.

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templation of whose passion, although we profite much, yet we shall neuer attaine to the perfite knowledge thereof, but there will remaine still somewhat that we may seeke for, the full knowledge wherof is reserved to our heauenty cuntry. In the meane tyme, let vs contemplate in these things day and night, in these things let vs recreate and busie our selues. In these let vs watch, in these let vs sleep, yea to die in the meditation of these things, is most Christian, and auailable to euerlasting saluation.

Places of holy Scripture to the praise of IERVSALEM.

Lamenta. II.

Is this the city of perfit bewty, the ioye of the whole earth.

Ezech. V.

This is IERVSALEM, I haue set it in the midst of the nations & countries, y are round about her.

II. Cron. VII.

I haue chosen this place for my selfe, to be a house of sacrifice.

Isaias. II. Micheas. IIII.

The Lawe shall go forth of Sion, and the worde of the Lord from IERVSALEM.

Apocalips XXI.

I sawe the holy Cittie, now IERVSALEM, come downe from God out of Heauen, prepared as a bride trimmed for her husband.

Tobit. XIII.

O IERVSALEM the holy Cittie, many nations, shall come from far to the name of the Lord God, with giftes in their hands, euen gyftes to y King of heauen:

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all generations shal praise thee, and giue signes of ioye. Curfed are all they which hate thee, but blessed are they for euer which loue thee. Reioyce and be glad for the chidren of the iust: for they shall be gathered and shall blesse the lord for the iust. Blessed are they which loue thee, for they shall reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy scourges. For they shall reioyce for thee, when they shal see all thy glorie and shall reioyce for euer. Let my soule blesse God y great King. For IERUSALEM shall be built vp with Saphires & Emeraudes, and thy walls with pretious stoanes, and thy towers & thy bulwarkes with pure gould. And the streetes of IERUSALFM shalbe paved with Berall, and Carbuncle, and stoanes of Ophir. And all her streets shall say, Halleluiah, and they shall praise him saying, blessed bee God which hath extolled it for euer,

Thomas Newton to the *louing Reader.*

THat stately place, that princely bowre
that seate of mightie King,
That floure of Benjamin his tribe,
whose fame through world did ring,
Ennobled with such royall stiles,
and titles of renowne,
And ouer worldlie citties all
most meete to weare the crowne;
Loe, heere presented is to Viewe
in such good currant fort;
As no penne heretofore perform'd
or made thereof report.
So that wee neede not now to runne
or gad from place to place,
In daungers great, through countreis staunge
to trie or know this case.
That braue estate which earst it had,
is now (alas) defac'de.
King dauids house, and temple now
is quight and cleane disgrac'de.
Yet sitting still with booke in hand
we here may plaine beholde
The state of ech thing as it was,
in times that were of old.
Where Christ did preach, where Christ did suppe,
where Christ did fast and pray,
Where Christ was caught, where christ was whipt,
where theeues did him betraye:
Where he a precious raunsome paid
for man who had offended;
Where he was buried; where he rose,
and eke where he ascended.

Where

Where *Annas* kept his pompous court,
 where *Caiphas* palace stood;
 Where wicked *Pilate* dwelt, that did
 condemne most guiltles blood.
 This and much more is here discoursed
 by him that both had read
 And scene with eye, full thirtie yeeres,
 where hee his life had lead.
 Whose worke and paines as they deserue
 much thanks and hartie praise.
 So Timme his guerdon well deserues
 of all men in these daies.
 As well for heere acquainting vs
 with this rare worke of skill,
 As also for his other paines
 that passed haue his quill.
 Who like a candle wastes himselfe
 in giuing light to others?
 Moe such God graunt to take like care,
 to helpe their Christian brothers.

Thomas Newton.



A BRIEFE DESCRIPTION OF IERUSALEM AND THE SVBVRBES THERE- OF AS IT FLORISHED IN THE TIME OF CHRIST.

I



*I*erusalem the elect Cittie of God, *The origi-*
 holy and most glorious, built vpon *nall places*
 the holy mountaines, excelling all *from whence*
 the citties of the world, as well by *this com-*
 the loftinesse of the seate, as by the *mentary is*
 moderation and temperature of *taken and*
 the heauens, and fruitfulness of *where more*
 soile, was situated in the midst of the whole worlde, *is to bered.*
 and of *Iudaea*, as it were in the very center and heart *Psalme 47.*
 of the earth. And being as a Queene amongst *and 86.*
 all other neighbour citties, had the preheminance *Math. 4. 5.*
 as the head ouer the body, and shined as the sunne a- *Psalme 73.*
 boue others in sumptuousnes and glorious buildings: *Ezech. 5.*
 hauing such surpassing excellency, she was by a cer- *Ioseph. lib. 3.*
 taine singular priuiledge in time past, the onely place *de bello Iu-*
 which God had chosen to himselfe: and was a figure *daico. cap. 2.*
 not only of euery faithfull mans soule, but also of the

B

elect

IERVSALEM.

2

Deu. 16. 17 elect Church of Christ militant vpon earth, and of
Psal. 47. that blessed triumphant Church in heauen. A cittie
Tren. 2. of perfect beautie: the virgin of the worlde, the para-
gon of all the Easte, and the ioye and reioycing of the
whole earth.

This cittie was builded about the yeare from the
creation of the world, two thousand twenty and three,
Gen. 14. in the time of *Abraham*, by *Melchisedech* the Kinge.
Ios. l. 7. an. In hebrue it was called SALEM; and in Greeke SO-
Iud. cap. 7. LYMA: and it seemeth that hee possessed the same
& l. 7. Bell. fiftie yeares. The which afterwards the *Iebusites* en-
Iud. ca. 18. ioyed, who sprang from *Iebusi*, the sonne of *Chanaan*:
Gen. 10. of whome it was called for a time *Iebus*, and *Iebusaum*
Iosua. 10. at what time *Iosua* slue the King thereof. And the *Ie-*
15. & 18. *busites* helde the same, eighte hundred and twentie
Iudg. 1. 19. foure yeares, who trusted so much to the strength of
2. kings 5. their cittie, that when king *Dauid* assailed the same;
1. Cron. 11. in contempt of him and of his army they placed vp-
Ios. l. 7. an. on their walles, the blind, the halt, and the maimed,
cap. 3. saying that these were sufficient to beate backe the e-
nemy.

But when *Dauid* through Gods helpe enioyed the
cittie, the *Iebusites* being expelled, hee reedified the
same rounde, fortified it with a castle, dwelt therein,
Hier. 30. 3. and made it the *Metropolitan* cittie of the whole pro-
de loc. Heb. uince of *Iudea*, and the heade of all the kingdome,
lit. 1. and from thence forth called it *Ierusalem*, as it were
Eus. Euag. *Iebussalem* the letter b. (to make the better sounde)
prep. li. 9. tourned into r. Notwithstanding there are some
3. Reg. 3. 5. which write, that it is called *Ierusalem*, of the mag-
6. 9. 10. 7. nificent temple which *Salomon* builde therein, as it
were *Hieron Salomonis*. For the Greekes call a temple
Iosep. lib. 8. *temon*. In continuance of time *Salomon* and other
Ant. cap. 2, kings of *Iudea* greatly enlarged the same, and so for-
& 5. tified it with most strong gates, towers, walles, and
trenches,

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3

trenches, and so adorned it with a temple, with pal-
laces, and with most exquisite buildings, that among
other citties it was a miracle of the whole world, and
is therefore more honoured with silence, then with
all that can be said concerning the same.

In this glory and excellency, *Ierusalem* florished
Ios. con. Api. foure hundred seuentie and seuen yeares, as if it had
on lib. 1. beene an earthly paradise, being in compasse round
Strabo. geo- about, fixe miles and two hundred and fifty paces. graph. li. 16.
And by the wall and circuit of the cittie, there was a
stony trench or vaulte threescore foote deepe, and in
breadth two hundred and fiftie, wherein was abiding,
about one hundred and fiftie thousand men. But
4. Reg. 16. when the wickednesse of the Princes and people not
21. 24. 25. only had profaned the temple with the abominati-
2. Cron. 28. ons of Idols, but also had filled the cittie euen to the
33. 36. full with innocent blood most cruelly shed, the cittie
together with the temple, Princes, and people by the
iust vengeance of God, was by *Nabuchodonosor* kinge
Mich. 3. of *Babylon* (but Gods whip) so viterly ouerthrowne,
Ierem. 25. and desolated threescore and ten yeares, that *Sion*
26. 29. was plowed vp like a field, and *Ierusalem* was become
as a heape of stones; and the mountaine of the tem-
Hier. tom. 3. ple, as it were the height and top of woods, so as in
trad. Heb. the meane time (as *Hierom* witnesseth) that neither so
in 2. par. 15. much as a bird, nor a beast, could flie, or passe through
1. Edr. 1. 2. the same.
3. 4. 5. 6. *Nem.* 1. 2. 3. 4. 5. 6. 7.

Afterwards the temple only being with much a do
and very hardly builded, wanting gates, towers, and
walles, was inhabited againe by the Iewes (retourning
out of the captiuitie of *Babylon*) threescore yeares.

Morcouer within the space of two and fiftie dayes,
Nehemia inclosed it in compas three miles and seuen
hundred and fity paces, with gates, towers & a strong
wall: and afterward, the same being bewtified by the
I Mach. 1. 2. 13 & 14. Ios. 6. be. 6. 2.

IERVSALEM.

4

Ios. be. 13. & ce. Psal. 37. Isai. 2. Mich. 4. Acts. 1. Mar. 16. Psal. 118. Ios. 6. bel. 13. and 7. be. 14. 17. and 18.

Machabees, by *Herod*, and by others very stately, with publique and priuate buildings, recouered the former dignity, being very famous and populous by the space of fūe hundred and foure and twentie yeares: hauing in it many narrow streetes, by reason of the exceeding number of houses therein. At what time there, as in a Theater, Iesus Christ wrought our saluation: and from thence as from a center, the apostles spred forth the Euangelicall doctrine throughout the world.

But *Titus* Emperour of Rome, being brought by the iust iudgement of God to take vengeance for the Death of Christ, the thirtie and eight yeare after his passion, besieged it round, casting a banke about it, & shut vppe the Iewes in the Cittie as in a prison, which came out of euerie Tribe to celebrate the feast of pasouer there. Wherevpon that Cittie, the woonder of the world, was made a denne of theeues; and a sepulcher of dead men. For by reason of ciuill murders, famine, pestilence, and sword, there perished in the same, eleuen hundred thousand Iewes. And as for the Citty it selfe, *Titus* did so vtterlie subuert it, that men which came vnto it, would scarce beleue that euer it had beene inhabited. Neuerthelesse, hee left three principall *Herodian* Towers, that is to say *Hippic*, *Mariam*, and *Phasel*, which were more notable than the rest, as well for greatnesse as for beawtie, and that part of the Citties wall, which compassed them from the West, vnshaken; to the ende, that both it might bee a Castell for the Romane souldiers which should be left there for a Garrison, and also to shewe vnto posteritie what manner of Cittie, & how well fortified, the force of the Romans had subdued. But after threescore and fūe yeares, the Iewes rebelling againe, *Aelius Adrianus* the Emperour slue many thousands of them, and vtterly subuerted those Towers with the remainder of the

Luk. 19

En. in Cron. et hist. Eccle. lib. 4. cap. 6.

IERVSALEM.

5

the wall, and commaunded the Cittie to bee strewed with salt: whereby it came to passe according to the prophesie of Christ, that there was not left one stone of the Cittie vpon a stone. And building the Cittie againe in lesse compasse, hee excluded mount *Sion*, with the pallace of *Salomon*, and that of the Queene, and the house of the forrest of *Libanus*, also the gate of the North corner, and the tents of the *Assyrians*, and all the north parte, euen to the dounge gate and to the gate of *Ephraim*: but the mount of *Caluary*, and the sepulcher of the Lord, which were aforetime without the walles, hee inclosed with the North walles of the cittie; and set the picture of a sow cut in Marble vpon the forefront of that gate, by which men go to *Bethleem*, thereby giuing to vnderstande, that the Iewes subiect to that law of swines flesh, were vnder the power of the Romaines: whom by an *Edict* he forbade neuer more to enter into that cittie, or looke into the same from the top of any higher place, and from thenceforth commanded it to be called *AEliam Capitoliam*, after his owne name. But after this, being inhabited of the Christians, and dignified with a Patriarchall seate, receiuing againe in continuance of time the name of *Ierusalem*, florished fūe hundred yeares in Christian religion.

And in the yeare after the birth of Christ sixe hundred thirty and six, it was taken by the *Saracens* which raigned in Egypt, and so possessed foure hundred three score and three yeares.

After this in the yeare of Christ, 1099. the cittie *Ierusalem* was recouered by the Christians hauing for their Captaine, *Godfrey of Bullion*, who was the firste that entred vpon the wall of the cittie with great courage and most fierce assault, the *Ides of Iuly*, the very same day and houre, wherein Christ died: And so greate

Hier. in lo. Act. Apo. lib. H. Neceph. 3. Histo. Eccl. 24. Broca. in descrip. locorum terrae sanctae itinere. 6. Wil. Tyr. histo. bel. sac. lib. 14. cap. 12. Iacob. vit. cap. 55. Onuphr. in chron. Ecclesiast. Wilhelm. Tyriarch. hist. bel. sac. lib. 8. cap. 5. 18. 19. 20. 21. & l. 9. c. 1. 2. 9.

*Iacob. de vi
tria. cap. 20.*

*B. Salig. in
epist. ad Ioa.
a Lotbaring
card.*

greate slaughter was made, throughout all the streetes, lanes, and corners of the cittie, that no man coule passe but ouer the deade bodies of the slaine: and so exceeding was the effusion of blood, that men went ouer their shooes in the blood of the dead: inso much that the conquerers themselues were from the sole of the foote to the crowne of the heade imbrued with blood. Who when they enioyed the cittie, putting off their armour, and cleansing themselues from their blood, visited the places of Christs passion, resurrection, and ascension (which the faithful that dwelt in *Ierusalem* shewed vnto them) and beheld them with reuerence. The eight day after with one consent they elected Duke Godfrey, and created him the king of *Ierusalem*. But the man being full of Godlinesse and humility, would not be crowned with a crowne of gold after the manner of Kinges, in the holy cittie, but contented himselfe and reuerenced the like crowne of thornes, with the which the emperour of mankind was crowned in the same place, when he went to be crucified for our saluation.

*Bas. Hero.
bell. sacri.
contin. lib. 1
cap. 7. & 6.
6, cap. 10.*

*Matt. Pal-
merius in
Cronic.*

*Mossens in
Cronic.*

*Onaphr. in
Cronic.*

Ierusalem therefore being recovered by the Christians was so held and enioyed by them fourescore and eight yeares. Afterward namely in the yeare, 1187. the second day of october, the Christian princes (two and alas) disagreeing amonge themselues, *Ierusalem* was deliuered vp to *Saladine* the *Soldane* of Egypt, vpon this condition that it should be lawfull for the Christians to departe with bag and baggage: the which *Saladine* held it three hundred and thirtie yeares. But in the yeare of our Lord, 1517. it was inuaded by *Selimo* the emperour of turques, & is at this day in the same compasse of walles possessed by the Turkes: who name it *Cusumobarech* or *Codsbarich*, that is to say, a holy cittie. So that from the first foundati-
on

on thereof vnto this present yeare one thousand, five hundred, ninety foure are passed three thousand, five hundred, thirtie and one yeares.

THE PLACES VVITHIN THE CITTIE. THE FIRST PART OF THE CITTIE.

2



OVNT SION, which is called y mount of the Lorde, and the *Holy Mountaine*, is much more higher then other mountaines and larger: after the fashion of a Theater in the fourme of a halfe circle compassing the cittie on the south parte. And being set as a looking glas on a high place, founded by God vpon a firme rocke, on euery side broken off, had a plainenes thereon like to a towne, and being very pleasant and recreatiue, it represented the excellencie and delights of heauen. Whose top the *Iebusites* first of all fortified with a strong castle, and the compasse thereof with firme and lofty walles, with gates, and with towers. Whome when Dauid the king had expulsed, he made the castle and the walles round about, the gates and the towers, much more defensible, and made the top and plaineness of the hill into streetes and lanes, and builded there for himselfe, for his nobles and worthies, houses, and called it the cittie of Dauid: which now also *Iosephus* calleth the higher cittie, and the holy parte. The *Machabees* reedifying the same mountaine in compasse, made it most stronge with many walles, and lofty towers, in such wise as notwithstanding any force, it was inuincible, only by famine it might be surprised: where were many straight and narrow passages, and many houses of cittizens placed.
From

Psal. 2. 25.

Joel 2. 3.

Ioseph. 6. bel.

6. et. 15. ant

14.

Nicep. 3.

hist. eccl. 30

Brocard.

itmer. 6.

Salig. tom.

6, cap. 6.

Isa. 14. 20.

Bas. Hero.

bel. sacri.

contin. lib. 1

cap. 8.

2. King. 5.

1 Para. 11.

6, 15.

6 MOVNT SION.

*Iacob. de vi
tria. cap. 20.*

*B. Salig. in
epist. ad Ioa.
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on

IERVSALEM.

7

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*Salig. tom.
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Isa. 14. 20.

*Bas. Hero.
bell. sacri.
contin. lib. 1
cap. 8.*

2. King. 5.

*1 Para. 11.
et. 15.*

Pfal. 47. 86
Iof. 6. bel. 6
1. bel. 1.
1 Macab. 4.

Iofe. bel. 15.
16.

Ifai. 2.
Mich. 4.
Ifai. 49
Luke. 2.
Actor. 13.
Iofeph. 7.
bel. 16.

From this mountaine, according to the foretelling of the prophets, a law, and an euangelicall light came forth, and as it were from the head it selfe, it was spread forth into the whole bodie of the world, for the sauing health of all nations. The which when the Romanes by the iudgement and will of God, against all hope of man, and without bloudshed had taken (the seditious within the Cittie beeing stricken with a sudden feare, and roaming heere and there from the wall, and hiding themselues in their sinkes) being dispersed in all corners and streetes with their naked swordes, slue all that they met withall, hauing no regard of persons or sex, and set fire on the houses burning them and all those that were fled into them, and destroying manie houses whereinto they entred for pillage sake, where finding whole families dead (whome the famine had consumed) they so abhorred the sight thereof that they returned backe againe emptie, running thorowe with their swordes all that they met, and so filling the streetes with dead bodies, that the whole Cittie flowed with blood in such abundance, that (as *Iosephus* witnesseth) many things burning, were quenched with the plentifull blood of the slaine. But night comming on the slaughter began to cease, but the burning increased. The next day following, *Titus* being entered into the Cittie woondered at the fortifications of the Cittie, and at the rockes of the towers, which the Tyrants through follie had willinglie forsaken. To be brieife, when hee had seene their substantiall altitude and inuincible force, we haue fought (saith he) by the manifest helpe of God, and it was God which draue out the Iewes from these holdes. For what hands of men, or what engines of warre might haue preuailed against these? Many such words spake he to his friends. This mountaine though it were excluded out of the city,

cittie, yet afterward it was builded againe and inhabited: But now being in the Suburbs most ruinous, it lieth wast.

THE PLACES OF

MOVNT SION.

3.

THE Castell of *Sion* being ancient and strong, was set on the verie toppe of mount *Sion*, round like a crown, and was a sure defence and beautie both of the Cittie and Temple, and was as the capitall or chiefe place of so great a cittie. Heerein the *Iebusites* dwelte at the firste: whome *Dauid* casting out by force, enioyed the castle, and receiuing from *Hiram* king of *Tyrus*, stones, wood, and artificers, builded out of the same a strong pallace for himselfe, and a house of Cedar with a kingly throne. In the which castle afterward, *Dauid* himselfe and other kings of Iuda inhabited, and vied the same for the kinges seat. And for this cause it was continually kept with a straight garde of souldiors. And in proceffe of time it was called the kings castle, and the house of *Dauid*, the seate and throne of *Dauid*, also the Court and kings house. In this castle the most cruell of all tyrantes *Antiochus* king of *Syria*, which in Greeke was called *Ἀντίοχος*, that is to say *Renowned*, (but more truly *ἐπιφανής*, that is *Mad*, he deserued to be called) placed a garrison of Gentiles: whereby in the time of the *Machabes* hee afflicted the Iewes very much a long time. The which when *Simon Machabæus* had enforced to yeeld through famine, and had cleansed the castle from the pollution of Idols, they entered therinto with palmes in their

4 king, 13
2 king, 5
7, 11.
3 king, 1

1 Chron.
11, 17

Iofe. 6. bel. 6
Jeremy 17
Luke 1

Aristeas
li. de 72. int
1 Mach, 1
1 Mach, 13
14.

10 THE PLACES OF

hands with Cimbals, with psalterions, with hymnes and songes: and he placed therein men of the Iewes to defend the Cittie and countrey, yet now there is nothing to be seene but the ruines thereof.

4.

Neem, 3
Jeremy 23
39.40

THE KINGS PRISON with a lofty Tower, which overlooked the kings house. Into this prison Ieremie was cast, because hee prophesied that the Cittie should be taken: and at the last was deliuered out of the same by *Nabuchadonezer*, when the Cittie was taken.

5.

Ios. 15. ant.
11. & 1. bel.
16. & 6.
kel. 6.

CAESARS and **AGRIPPAS** hall, was the kings house, which *Herod* the *Ascalonite* builded for himselfe in the vppermost cittie: for he builded in his pallace two great and faire houses of polished marble and fine gold; wherevnto the Temple it selfe was not comparable, and calling them after the names of *Caesar Augustus*, and of *Agrippa* his sonne in law, his friends, he named the one **CAESARS**, and the other **AGRIPPAS**.

6.

Mat. 26.
Marke, 14.
Luk. 22.
Iohn. 13.

Luke 24.
Iohn. 20.

THE PARLOVR OF SION was scituate about the midst of mount *Sion*, being large, paved, and verie faire: wherein Christ in his last supper did eate the paschall Lambe with his disciples, washed their feet, and instituted the sacrament of his most blessed body and blood. In the same, on the day of his resurrection (when he was entered, the doores being shut) standing in the midst of his disciples, he shewed vnto them the wounds of his side, of his hands and feet, and

MOVNT SION.

II

and did eate before them: after that, breathing vpon them, he gaue them the holy ghost, and therewithall power to remit, and retaine the sinnes of all manner persons. The eight day after this, here he offered vnto *Thomas* the Apostle the prints and scarres of the speare and nailes to see and feele. Here, after the Lords ascension, *Matthias* was by lot chosen into the Apostleship of *Judas* the traitour. Here on the day of Pentecost, the holy Ghost came downe in a great sounde, and in the forme of fierie toonges, lighted vpon one hundred and twenty beleeuers: and at the first sermon of Peter, three thousand Iewes were conuerted and baptized. In this place *James* the Lordes brother first named *Iust*, was by the Apostles created the first Bishop of Ierusalem: and *Stephen* with six more, were ordained Deacons. Heere the Apostles entered into the first consultation, or councell, and set downe the twelue Articles of Christian faith.

7.

THE CYPRES trees of Mount *Sion*, which were very excellent, whereof the booke called *Ecclesiasticus* maketh mention.

8.

THE HOVSE OF Annas, the chiefe priest, the father in law of *Caiaphas*, wherein Christ was examined of *Annas* concerning his Disciples and his doctrine, at what time he answered that he had taught openly before all men, for the which he receiued a blow on the cheek by a seruant.

C.

The

9.

THE HOVSE OF THE WOORTHIES, wherein the strong men, and valiant peeres of king Dauid dwelt: where also as in a wrestling place, the cheefe wrestlers and champions, for exercise sake, vsed to try maisteries.

Necm. 3

10.

THE HOVSE OF THE VIRGIN MARY, wherein after the death of her sonne, she dwelt with Iohn the Apostle.

Niteph. 2
hist. eccle. 3
21.

11.

THE HOVSE OF VRIA, one of the most valiant souldiors of Dauid, whose wife *Bethsabe*, bathing her selfe in a fountaine of her Garden (which also is to be seene in the map) by her beautie allured Dauid to adultery, beholding her from a gallerie of y^e kinges house.

2 king. 11,
23.

12.

THE VPPER MARKET, by reason whereof, the vpper cittie also, was called sometimes the vpper market.

Ios. 6, bel. 6.

13.

THE STAIRES OF THE CASTLE, or prison, whereon the Apostle Paule stood, when hee made aunswer for himselfe.

Acts, 21
and 22

14.

THE STAIRES OF SION, by which men went vpp to the cittie of Dauid.

Necm. 3,
12.
Ios. 15, ant.
14.

15

THE KINGES GARDEN, the which also was called the garden of Oza, wherein *Manasses* and *A-Necm*, 3 mon kinges of Iuda were buried.

16

MELLO, a valley or dale, very deepe and wide, which lay betwene mount *Sion* and the lower citty, and extended it selfe from the water gate to the fish gate. Dauid builded and compassed mount *Sion* round about from this valley: the concauity and botome whereof Salomon did make leuell and plaine, that it mighte bee a conuenient streete: and from thenceforth it was called the streete of the water gate. He also bewtifed the same with buildings, which being decayed, was repaired by Ezechias. In this place it was that *Ioa* king of Iuda was slaine by his seruants in the way downe to *Sela*. But in *Iosephus* time, this valley was called *Tyropaeon*, and was very large and full of dwelling houses. At this day this valley is so filled vp with earth and stones, that there remaineth only a small shew of the former concauity & depenes.

Bas. Hero.
1. bell. fa. 8.
Bro. itin. 6.
2. King. 5.
1. Chro. 11.
3. Kin. 9. 11
Necm. 8.
2 Chro. 32.
4. king. 12.
Ioseph. 6.
bell. 6.Brocord.
itinere. 6.

17

THE PALLACE OF CAIPHAS, belonging to euery high prieste, large and square: wherein somtime dwelled *Eliasb* the cheef priest. In this palace the princes of the people being gathered together, consulted among themselves what policy they might vse to catch *Iesus*, and to kill him: to whom he was there soulede by *Iudas* for thirty peeces of filuer. Afterwards also he was thrise denyed by *Peter*: and was by false witnesses of the Iewes, accused before *Caiphas* in the counsell of the priestes and elders, to whom

Necm. 3.
Matt. 26.
& 27.
Mar. 14. 15
Luk. 22. 23
Ioan. 18.

14 THE PLACES OF

whom when hee answered nothing beeing straightly charged by the high priest, to tell whether hee were Christ the sonne of God; the which when he confessed, hee was conuincd as it were of blasphemy, the cheefe priest calling for the sentence of the counsell, threescore and six elders condemned him to be worthy of death, and aunswering said, *He is worthy to die.* Wherevpon the seruants and souldiors, did presently spit in his face, they blinde-folded him, buffeted him with their fistes, commaunding him to prophesie, scorned him all the night with sundry mockes, and vexed him with many blasphemies, and that I may speake much in few words, no mortall man in this life is able to expresse, what and how much hee endured this night. And in the morning following, the rulers of the Iewes assembled together in this place againe, to deliuer him vp to death; and leading him bounde, they deliuered him to *Pilate* the deputie.

18.

THE FOVNTAINE OF SION, the which was made with great labour and cost.

19.

*Ios. 15, ant.
14. And 7
bel. 13, 15*

THE BRIDGE OF SION, by which men went through the valley out of the vpper citie vnto the Temple.

20.

Pal. 86.

THE GATES OF SION, which the Lord loueth more than all the Tabernacles of Iacob.

21.

2 Cron. 23.

THE VPPER GATE, by which *Ioas* when he was crowned king of Iuda in the Temple, and guarded with

MOVNT SION. 15

with the princes of the Iewes, was led into the pallace of the kings of Iuda.

22.

THE SEPVLCHER OF DAVID, together with the field wherein the kings were buried, the which was placed aloft in the city of David: wherein David himselfe, *Salomon*, and other kings of Iuda, also *Ioyada* the cheefe priest were buried. Into this monument of Dauids sepulture, *Salomon* brought great treasure at his burial. The which *Hircanus* high priest & captain opening, brought from thence 3000. talents of siluer. Nor long after this, *Herod* the Ascalonit king of Iewes, went about also to bring much treasure out from thence, but a flame of fire breaking forth and consuming two of his souldiors, he left off his enterprise, and to make satisfaction for himselfe, hee adorned the same monument with faire shining Marble, which continued there a long time after. Wherey *Saracens* afterwarde builded a church for themselves which standeth as yet; which place they greatly reuerence, and suffer not any christia to enter into y same.

*3 kin. 2, 11
2 Chron. 24, and 26
Neem. 3
Ios. 7. ant.
16, and 13
Ant. 15.
16, ant. 7
Aets. 2
Niceph. hist
eccle. 3
Bresid. 12
Iul.
Sal. 10. 7.
cap. 2
Pasch. d.
184*

23.

THE SEPVLCHER OF STEPHEN, the first Martyr, of *Nichodemus*, and of *Gamaliel*, Pauls schoolemaister.

24.

THE TABERNACLE OF SION, couered with skinnies which king David made, and placed the same in the litle hil of Mount Sion which is called *Gabaon*, and with great reuerence he put the Arke of God therein, and appointed priests and Leuites continuallie to Minister from day to day by turne, which remai-

*1 Chro. 6, 7
2 king. 9
2 Chron. 5
Ios. 7 ant. 4*

16 THE PLACES OF THE

Breid. 12. remained there twenty and foure yeares, vntill it was
Iul. pasch. d. carried by *Salomon* into the temple. In the same, *Da-*
184. uid sorrowing for his adultery with *Bethsabe*, and mur-
 der of *Vrias*, made certeine psalmes of repentance.

25.

zach. 14. THE KINGS PRESSES, wherein the kings were
 was pressed.

THE SECOND PART OF THE CITTIE.

26.

Psal. 9, 72
zach. 9



THE DAUGHTER OF SION, so
 called, because it seemed to growe
 from mount *Sion*, the which was
 also called the lower citry, beeyng
 another part of the cittie, whereof
 there is often mention made in the
 holy scriptures and in *Iosephus*.

THE PLACES OF THE DAUGH- TER OF SION.

27.

Iose. 13. ant. THE MOVNTAINE OF ACRA, was some-
9. & 6. bel. time in the lower cittie verie loftie and steepe, the
6. 7. & bel. heighth whereof afterward *Simon Machabeus* abated
43, 16. and made plaine by the continuall labour of the peo-
 ple, which he employed heerein by the space of three
 yeares day and night, that the Temple alone might be
 higher then all other places of the cittie.

The

DAUGHTER OF SION.

17

28.

THE AMPHITHEATER, that is a place inuiro- *Iose. 15,*
 ned with scaffoldes and stages, capable of foure- *ant. 10.*
 score thousand men, where the people were woont
 to behold their games, which *Herod* the elder first of
 all other builded in the field at Ierusalem with great la-
 bour and cost. Wherein, to recreate the beholders,
 wrafflers and sword players, shewed many feates of
 actiuitie: and sometimes, Lyons, Leopardes, Bulles,
 Beares, Bores, Wolues, and other exceeding wilde
 and fierce beasts, fought one with another, and some-
 time condemned men were cast vnto these to bee de-
 uoured, and captiues taken in warre. At which time
 of their games, the place beneath was strowed with
 sand, to the end that neither the sword players should
 faile in their footing, nor the fighters might bee defi-
 led with the bloud of the slain, nor yet that the sprink-
 ling of the bloud shoulde bring horror to the lookers
 on.

29

THE CASTLE ANTONIA, strong and wel for- *Ios. 15. ant.*
 tified, lying neere to the North side of the Temple, *14. & 18.*
 which was builded in time past on a high rocke fiftie *ant. 8.*
 cubits high, and very steepe round-about, and the to- *1. m. 1. bel.*
 wer was called *Baris*. In this the chiefe priests which *3. & 4. 16,*
 came of the *Machabees* euen till *Herods* time inhabi- *& 6. bel, 6*
 ted: where in a Cell made for that purpose, the sacred *sape.*
 stole of the chiefe priest was kept, the gouernour of
 the Tower lighting a candle there euery day. *Herod*
 the greater hauing gotten the kingdome, and seeing
 that this castle was conueniently scituat to command
 the Cittisens; that they might not seeke innouation
 D through

28 THE PLACES OF THE

through sedition, repaired the same to his greate cost, and fortified it within with a roiall pallace, euen like a cittie, and with fower loftie towers at each corner, whereof three were fiftye cubits hie, and the fourth threescore and ten, from whence the whole temple might be seene: and for the fauour which hee bare to *Marcus Antonius* his frend, he called it **ANTONIA**. In this castle the Romaine soldiours, kepte alwaies watch with their soldiours, hauing an eie and principall care least the people should worke any innouation in the Temple on the feast daies. And so the Temple belonged to the cittie, and the castle *Antonia* to the temple.

30.

THE COVRTE OF RECORDES, which wee commonly call the courte of *Chauncery*, or of the *Roules*: that is to say, a house wherein the act of the cittie, and of the cittizens, and also their publike records, and the accoumpt of creditors were kepte: the which the seditious burned, the keepers thereof flying from thence to the end they might destroy all the euidence of the creditors, and ioyned vnto them all the detters.

31.

THE CASTLE OF ANTIOCHVS EPIPHANIS, both high and strong, the which, after the slaughter of many cittizens, the spoile of the cittye and temple, and the burning of most faire houses, he builded vppon the mountaine *Aera*, and fortified it with stronge walles and towers, and placed a Garrison of *Macidonian* soldiers there mingling with them certaine of the most raschall fugitiue Iewes, by whom the continual sacrifice was taken away by the space of three

*Iose. 2. bell.
17. & 7. bel.
13.*

*Iose. 11. 2.
ant. 6.
1. Mac. 1.
Dan. 8. 11.
32.*

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three yeares and the cittie it selfe vexed more then six and twentie yeares. But after this *Simon Machabeus* wan and destroyed this castle.

32.

THE COMMON PRISON OF THE CITTIE, *Act. 4. 5.* wherein the Apostles being shut vpp, by the rulers *Iose. 6. bel. 6* of the Iewes, were in the night time brought forth by the angell. *Iosephus* seemeth to call this prison *Betiso*.

33

THE CORNER PARLOVR, belonging to the *Necm. 3.* corner house, where the publike suppers were kept.

34.

THE VAULTED CAVE, leading from the castle *Antonia* into the Temple, which *Herod* the elder *Iose. 15. and 14.* made, setting a tower thereon, that by the same hee might passe priuile into the temple, if so bee the people intended to make any insurrection against the K. the which remaineth as yet very wonderfull & large, infomuch that six hundred horses may verie conueniently be placed therein. *Breid. 14. 1st.*

35

THE COVRT, In Hebrew called *Gasith*. Which in the inner cittie was ioyned to an olde wal thereof. Wherein were three score and tenne Senatours and ordinary Iudges, which were called of the Iewes *Sanhedrim*, in Greeke *Synedrion*, that is to saye in English, The counsell of the Elders, and *Seniors* of the people. These dealt in the affaires of the common wealth, gaue Lawes, and determined the doubtfull and weightie causes, yea euen of other Citties also,

*Iosep. 6. bel. 6. et. 7. be. 13
Exod. 18.
Hier. 20. 3.
epist. 25. ad. Fabiol.
marf. 11.
Num. 11.*

D 2

20 THE PLACES OF THE

also, they ended strifes and controuersies, and gaue the sentence of death, generally they dealt in all capitall causes, except onely in the difficulties and mysteries of Gods Lawe and of the Iewes Religion, the which the priestes onely determined. In this historie the Apostles were examined, whipped, and forbidden to preach, and yet went reioysing from the Councell, because they were counted worthy to suffer shame for the name of Iesus. Heere it was that Saint *Stephen* standing before the Councell, and his countenance shining like an Aungell, lifting vpp his eies, sawe the Heauens open, and the glorie of God, and Iesus standing at the right hande of GOD, from thence hee being cast with violence out of the Citty, was stoned.

Deu. 17

Actes 4, 5

Actes 6, 7

36

Iosep. 2. bel. 17. THE HOVSE OF ANANIAS THE HIGH PRIEST, which the seditious at y length fiered.

37.

Breid. 26, Inl. Sal. to. 8. cap. 6. Iac. vitri. cap. 5. 8 THE HOVSE OF SAINT ANNE, the Grandame of Christ, wherein she with *Ioachim* her husband abode when the feast was at Ierusalem, where they both died. Heere the blessed virgine Mary was conceiued (as some coniecture) and aboad there during the passion of Christ.

38

Luke. 6. Breid. 14. Inl. Sal. rom. 8. cap. 6 THE HOVSE OF THE RICH GLVTTON, which burneth in hel according to the Euangelicall storie. In the which house that he dwelt, it is reported by some antiquities, a high wall whereof is shewed at this day to Christian trauellers.

The

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39.

THE HOVSE OF MISSA, whereof mencion ^{4 king. 11} is made in the fourth booke of Kings.

40

THE HOVSE OF THE NATHINAEANS, ^{Necm. 3} which carried wood and water into the Temple.

41.

THE HOVSE OF THE PRINCE OF THE PHARISEIES, in the which Christ touched the ^{Luke. 14} man sicke of the dropsie and healed him.

42.

THE HOVSE OF THE FORREST OF LYBANVS, in length one hundred cubits, in breadth ^{3, kin. 7, 10. 2, Par. 9} fiftie, and in heighth thirtie cubits: the which Salomon ^{Isai. 22} builded most braue and glorious of polished marble, ^{Iosep. 18 ant. 5. 6, 7.} of Cedar trees, garnished with siluer and gold, hauing a flat roof with walkes and galleries: (according to the fashion of *Palestine*) and within liuely counterfeits of sundry trees and plants most artificially made, ^{Hier. to. 3. epist. 33. ad Suniam. Ecclef. 2} that the leaues thereof seemed in some sort to shake. And neere vnto the same hee planted a groue and a greene arbor, made of all manner of trees, and watered with fountaines: also hee made parkes and fishe pooles, wherein it is like were all manner of wilde beastes, birds, and fishes. This house was a storehouse of meate, an armorie for weapons of warre, a house wherein ointments, paintings, and sweete perfumes were laied vpp and preferued. Beside these, two hundred shields of golde for horssmen, and three hundred large targets of golde for footemen which Sa-

D 3 lomon

22 THE PLACES OF THE

lomon made, were in this house by him laide vppe. Al other vessels also of this house, were of gold. To this house the king and his peeres came when the weightie affaires of the Common wealth were ended, and recreated their mindes, with banquets, with plaies, and with pleasant walkes.

43

Luk. 7.

THE HOVSE OF SIMON THE PHARISIE which is at this day to bee seene: wherein Christ sitting at the Table, forgave vnto *Mary Magdalen* the sinfull woman (bewailing her sinnes, and washing his feet with her teares, wiping them with her haire, kissing them, annointing him, and much louing him) many sinnes.

44

Jeremy 39

THE HOVSE OF THE COMMON PEOPE wherein they exercised themselues with dartinges & other exercises of the arme, and with feastes, with plaies and walkes refreshed their mindes.

45

*Iose. 13. ant
20. & 1.
bell. 3.
Iose. 14. ant
22. item 1.
bel. 7. & 11:*

THE GREAT MARKET, which was in the midst of the cittie, and neere adioyning to the Castle Antonia, wherein Alexander the king of the Iewes, and the chiefe priest, crucified eight hundred Iewes, killing also the Wiues in the presence of their husbands, and the children in the sight of their mothers: the which spectacle himselfe with his Concubines beheld, at what time they were banqueting in the castle Antonia. For the which crueltie he was surnamed *Crucida*. In the same market place, *Herod* the greater, fought a great battell with the *Parthians*, which went about

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about to bring againe *Antigonus* into the kingdom. Furthermore when the famine through the Romane siege was exceeding great in Ierusalem, in such wise that it consumed whole families, and replenished the toppes of houses with fainting women and children, and the waies with the dead carcases of olde men (in which extremitie they did eate leather, their girdles, their shooes, hay, and mothers their owne children) then a man might haue seene lusty yoong men which afore time were most flourishing, passe through this market place, like shadowes of dead men. And when those which remained aliue, were not able to burie the dead, by reason of theyr exceeding multitude, and could not endure the stinke of the bodies vnburied, they cast them ouer the wall into the vallies of the cittie. The which when *Titus* sawe as hee went about the wals, full of dead bodies much putrified, he fetcht a great sigh, and houlding vppe his handes to GOD, protested that it was not his deed, for the obstinate Iewes refused peace, to them often times offered.

*Iose. 6. bel.
14. & 7. bel.
7. & 8.*

46.

THE MARKET OF WARES, the which was in the vpper part of the lower cittie, in the which, fish and sundry other things were folde. In this market *S. James* the greater, the brother of *Iohn*, suffered his martyrdome by the tyranny of *Herod Agrippa*.

*Acts 12.
Enseb. 2.
hist. eccle. 9.
Neceph. 2.
hist. eccl 12.*

47.

THE VPHOLSTERS MABKET, wherein all manner of olde garments that had beene worne aforetime of others, were to be sold.

Neem. 3.

The

1 Mach. 1.
and 2.
Mac. 4.

THE SCHOLE OF GENTILLITIE, which Iesus, the false high priest of the Iewes (who after the manner of the Gentiles would be called *Iason*) and other Iewes *apostatas*, by the permission of *Antiochus Epiphan*, set vp euen vnder his castle oueragainst the temple: wherein the people were taught the lawes and fashions of the Gentils, & the youth instructed in the studies and disputations of the Greeke philosophers. Where they being naked and annoynted with oile, exercised themselves in feates of actiuity, in martiall actions, and in enterludes. Furthermore in the same place, the sayde *Apostatas* set vp **EBHEBIAM**, that is to say a *Stewes* of faire young boyes, wherein they committed most filthie thinges against nature, By reason thereof many fell from the lawe of God, to the manners and abominations of the Gentiles, being as it were fould to commit monstrous wickednes: infomuch that some of the priests forsaking the temple and worship of God, gaue themselves to the exercise of feates of actiuity: here hence also there sprang vp among the Iewes diuers sects, namely the *Pharisees*, the *Saduceis*, the *Esseies* &c.

Lyra in
Neem. 3.

THE HOUSES OF THE PRIESTES, and of the Leuites whose houses were shut vp by the outward parte of the wall: but from the former parte they had a prospect toward the temple.

4. King. 11.
Ioseph. 20.
Ant. 15.

THE HABITATION OF THE TARGET BEARERS, was builded before the west gate of the temple.

temple: where first the Iewes, then the Romaine soldiers, vpon the solemne feast days had the stations for the garde of the temple.

THE LYSTES, OR TYLT, which was placed oueragainst the South parte of the Temple, wherein horsses, by running, agillitie, and swiftnesse were exercised. And the wrastlers and champions did contend before the people, who should runne swiftest on foot, with chariots diuersly drawne, who shoulde breake most speares, and in other masteries, and feates of valencie. Where *Herod* the kinge for the honour of *Augustus Caesar* ordeined the game and prise, of five yeares continuance, appointing vnto the victors greate rewards. The same *Herod* when he should die, called all the more noble sorte of the Iewes of al places within his dominion, by an *Edict* threatning death to such as should not obey, and caused them to be shut vp in the *Lystes*, to the ende that after his death they all being there slaine, euery house might haue cause to waile euen in despight of all *Iudea*.

Ios. 15. ant
10. & 17.
ant 9. 10.

THE MOVNTAINE MORIA, the which in another place is called the lande of vision, and the mountaine of the temple, and the mountaine of the daughter of *Sion*, lying neere vnto the east wall of the cittie, being very high, stoany, and very steope rounde about. In this mountaine *Abraham* being ready to offer vp his sonne *Isaac*, in steede of him offered vp a Ramme which was taken by the hornes in a thicket. This was the very same mountaine which *Dauid* bought of *Streuna* or *Ornan* the *Iebusite* for six hundred sicles of goulde: and erecting an alter in his

Gen. 22.
Mich. 3.
1 Mach. 13
& 16.
Isa. 10. 16.
Ios. 15.
ant 14. &
6. bel. 6.

26 THE PLACES OF THE

1, Cron. 21

threshing flower, he offered a burnt offering vnto the Lorde, which the fire from heauen consumed. Afterward in the same mountaine Salomon builded vnto the Lorde a moste excellent Temple both for largenesse and bewtie; whereof mention shalbe made hereafter.

Iose. 6, bel. 6
7. & c.

THE FIRST WALL, the which was called the olde wall, both in regard of the valleis, and a hill which was alofte aboue them, and also in regarde of three score towers whereinto it was deuided, the which made it very defensible and strong.

2. Cron. 27
23.

OPHEL, which *Iosephus* calleth *Ophlam*, was a tower of an exceeding height, whose top seemed to reach vnto the cloudes; it was fortified with a castle, and compassed about with a firme wal, neere vnto the Temple, notwithstanding it was without the wall, which shut off the habitation of the priests. Herein dwelte the *Nathenims*. Into this *Manabemus* the tyrant flying, was taken and slaine. This same was at the last burned by the soldiors of *Titus*.

1. Mac. 13.

Iose. 17, ant
2. 4.

THE PALLACE OF THE MACHABEES, builded by them on a very loftie place on the weste side of the Temple, from whence they which would behoulde the citie and those things which were don therein, had a most pleasant and delectable prospect. The which kinge *Agrippa* afterward exceedingly enlarged and made it a Courte for himselfe: from whence

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whence out of his palace he might behold whatfoeuer was donne in the temple. For the which cause the rulers of the Iewes builded a very high gate betwene that and the weste part of the inner Temple, to hinder the kings prospect. This thing both kinge *Agrippa*, and *Festus* also the lieutenant of the country tooke in very euill parte, who also commanded them to pull downe the sayde gate. But the rulers intreated, that they might haue leaue to send ambassadors to *Nero* the emperour concerning this matter, saying that they could not liue if any thinge were caste downe of the buildings of the temple. The which liberty when they had obtained, they sent *Ismael* the chiefe priest, and *Helchia* the treasurer, and with them ten of their chiefe rulers. And *Nero* at the earnest sute of *Poppea* his wife, a godly woman, which had made for the Iewes, pardoned the building of the saide gate, and permitted the same so to stand.

56.

THE PALLACE OF PILATE, and of the Lieutenants of Rome, adioyning to the Gallerie, which lieth on the North side of the castle *Antonia*: which pallace, was much more large, loftie, and fayrer, then all the buildinges of the citie, and had an ascend or mounting, of twenty and eight steps of Marble.

Here when *Christe* was falsely accused, and required to bee crucified, by the princes and people of the Iewes, for (that as they sayde) hee peruerced the people, forbade tribute to be giuen to *Cesar*, sayde that he was *Christ* a King, and therefore approoued himselfe a seditious person, *Pilate* condemned him to be whipped vnder the forme of this sentence, which was

28 THE PLACES OF THE

Brëid 21. found in a most ancient chronicle, as followeth, Iesum Nazarenum virum sediciosum, et Mosaica legis contemptorem, per pontifices et principes sua gentis accusatum, expoliare, ligare, et virgis cadere. That is to saye, Take ye Iesus of Nazareth accused by the chiefe priests and rulers of his owne Nation to bee a man sedicious, and a contemner of Moses Lawe, strip him, binde him, and whyp him. Whereupon the foldiors of Pilate led him into the Iudgement haule, stript him before the whole band of foldiors and other people, tied him to a pillar, beate him most cruelly with roddes, and rent and tare his most tender body. After this, they put on him a purple robe, platted and in forcible manner, broided on his head a crowne of sharpe thornes, deliuered into his right hand a reede, and in scorne saluted him as a kinge bending the knee before him; many waies mocked him, they did spit on him, they did buffet him, and strike him vpon the wounded head with a reede.

3 Reg. 7. 9. Cro. 2. 8. 9. **THE QUEENES PALLACE**, which Salomon most royally builded of precious and polished stones, for the habitation of his wife which was Pharaos daughter.

3 kin. 7. 10. **SALOMONS PALLACE**, exceeding greate and fayre, the which hee builded in thirtene yeares magnificently and mozte sumptuously on the south parte of the mount *Moria*, of bright marble, and cedar trees, supported with many pillars, for his owne habitation: this hee wonderfully garnished with gold and silver round about, and made all the vessels thereof of gold. In the same place afterward, the Christian kings

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kings of *Ierusalem* had their pallace, where first began the order of the *Templers*.

59 THE CASTLE PISAN, compassed about with deep trenches, & towers; the which was builded on the west part of the cittie, by the Christian inhabitants of a towne in *Italie* belonging to the *Pisans*, at what time they had the dominion of the holy lande. Where first the *Pisans*, after them the *Saracens*, and now the *Turkes*, do exact of the pilgrims of the holy land sacrilegious tribute.

60 THE INNER FOVNTAINE, which king *Ezechias* made in the midst of the cittie at the North side of the temple. For he brought into the waters of this fountaine, from the higher fountaine of *Gition*, by conduct pipes which were vnder the earth, and made them to issue forth in this fountaine. This fountaine he compassed about with a wel to water the whole cittie, that the people in time of siege might not be distressed with the want of water.

61 THE POOLE PROBATICA, that is to say y^e sheep poole, wherein the sheepe and other beastes were washed that were appointed for sacrifice. In Hebrue it is called *Bethesda*, (and corruptly *Bethsaida*) that is to say, the house of effusion because the raine waters ran into the same. It was situate betwene the gate of the valley and the temple. It was the largest and most principall poole or water of the whole cittie, hauing five porches, which king Salomon made for the service.

30 THE PLACES OF THE

nice of the Temple. And this *Iosephus* calleth Salomons lake or Poole. For in this poole the *Nathenims* washed the oblations which they deliuered vnto the priests to be offered in the Temple. The Water heereof was moued at certeine times by the Aungell of the Lord, and who so after the stirring therof, went first into the water, he was healed, whatsoeuer disease he had. And therefore there lay a great multitude of languishing people in the porches thereof, as blinde, lame, withered, waiting for the mouing of the water. Among which number Christ healed a man which had languished thirty and eight yeares.

62

*Isai. 22.
Iose. 7, bel.
24.*

THE OLD FOVNTAINE, together with a Riuer, which issuing out of the same runneth through the whole Cittie into the brooke *Cedron*.

63

*Iose. 14.
Ant. 8, et
15.
Ant. 14, et
1. Bel. 5.
Item: 2, bel
15, 16, &c.*

THE BRIDGE, and portch with gates, by which men went from the gallerie, and from the Castle *Antonia*, ouer the valley of *Cedron* into the Temple, the which at the first the fauorites of *Aristobolus* against *Pompei*, and aferward the seditious against *Florus*, cut off, least by the means of the Castle *Antonia*, the Temple should be gotten.

64

Neem. 12

THE WARDERS GATE, so called, because certeine of the kings guard warded there, at such time as the king entered into the Temple.

The

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65

THE HORSE GATE, so named, because men might ride so farre as that place: but then leauing their horses, they went on foote into the temple. At the which place began the habitations of the priests.

66.

THE GATE OF THE ESSENS, was scituate in the olde wall of the City.

67.

THE FIRST GATE, whereof the Prophet *Zacharie* maketh mention.

68.

THE PORCH OF PILLERS, scituate before Salomons pallace, the which was fiftie cubites long, and thirty cubites broad, and supported with strong pillars.

69.

THE BEAST MARKET, called *Probatia*, where sheepe, oxen, and other beastes for sacrifice were sold in the open market.

70

THE PALLACE OF QUEENE BERNICE, sister of king *Agrippa*, who with her brother at *Cæsaria* heard *Paulus* supplication before *Festus*. And afterwards paying her vowes to God at *Ierusalem*, she came bare foot before *Florus* sitting in his iudgement seat tyranizing against the cittisens, whom she beseeched in vaine as concerning them.

The

71.

Ios. 5. Bel. 9 **THE PALLACE OF GRAPTA**, the neece of *Izata* kinge of the *Adiabens*, which shee built for her selfe. Wherein afterward, *Ihon* the Captaine of the seditious abiding, leste there his mony and spoiles of tyranny.

72.

Ios. 20. ant. 2. & 6. bel. 7 & bel. 13. Euseb. 2. hist. eccle. 1. 2. Acts 11. **THE PALLACE OF HELEN**, which exalted it selfe in the midst of the mountaine *Acra*. She being the Queene of the *Adiabens* which dwelt beyond *Euphrates*, was conuerted from Gentilisme, to the religion of the Iewes, and came to *Ierusalem*, to dwell. Where she being become a Christian, at what time that greate famine, (whereof *Agabus* prophesied) in the dayes of the emperour *Claudius*, pinched the whole world, but specially the land of *Iudea*, this good Queene (I say) at her proper costs and charge sent for great store of corne out of Egypt which shee distributed among the poore and needy at *Ierusalem*.

73.

Ios. 6. bel. 7. **THE PALLACE OF MONOBAZ**, kinge of *Adiabens*, the sonne of *Helen*, which was situat in the easte parte of the cittie.

74.

King. 5. 6. 7. 8. 9. 2 Chro. 2. 3. 4. 5. 6. 7. **THE TEMPLE OF THE LORD**, otherwise called, the Lordes house and the sanctuary. The which Salomon the peaceable kinge builded of the matter prepared by Dauid his father, and of electe, hewen, and polished stones, and of timber cut from mount *Libanus*, by the labour of more then a hundred

dred fittie three thousand men in the mont *Moria*, without any sound of axe or hammer, in seuen yeares, so sumptuous and magnificent both within and without with shining gould, that it was counted the miracle of the world. Concerning the wonderfull excellencie whereof nothing can bee sufficiently spoken. When Salomon dedicated this Temple, the cloude and glory of the Lord filled it, & the fire which came from heauen consumed the sacrifices which were offered therein. As concerning the enterance of this temple, the same was contrary to the fashion now vsed, being East-ward, and the backe part tended west; whereuppon the priests, and people praied turning to the west, and worshipped God herein with greate reuerence, vntill through the Impietie of the kinges and people of the Iewes, it was prophaned with the pollutions of Idols often times. Therefore foure hundred fortie and one yeares after the firste foundation thereof, by the iust iudgement of God, *Nabuchodonozzer* kinge of *Babylon* burnt the same, and so destroyed it, that it lay desolate threescore and tenne yeares. But after that, *Zorobabell* repaired the temple againe in excellent sorte with squared stones, and the beste timber in the same mountaine, within the space of forty and six yeares. And this also was of so great estimation that it was honoured throughout the whole world, and was from all partes enriched and bewtified with the greatest gifts and honors of kings and princes. The which after three hundred, fittie, and fower yeares, was spoiled by *Antiochus Epiphan* king of *Syria*, and polluted with Idols. In the third yeare of the contamination thereof, the most valiant Captaine of the Iewes *Iudas Machabæus*, purged it, and restored to the same againe, the goulden vessels, and the worship of God. And that it might neuer more be defiled,

*Iose. 14. ant
8. et 7. bel. 4
9.*

he did waile it about in manner of a castle with deepe trenches, with strong and high walles, and with gates and towers both forceable and faire.

Wherein hee being besieged a long time with one hundred and twentie thousand Gentils, could not be commaunded.

*Strabo. Geo
gra. lib. 16.
Mac. 6,*

But aboute one hundred yeare after this when that famous Captaine of the Romaines *Pompei* the greate foughte againste it, hee wanne it with maine force, and in the entering thereof hee slue therein twelue thousande Iewes; and *Pompei* himselfe with his peeres entring into the moste holie place, and behoulding the Table, the Candlesticke, and other thinges there, of shining goulde, and finding also two thousand talents of the holy treasure, this heathen Prince mooued as it were with a certayne godlineffe, would not so muche as touch any of them. but the nexte daye after the siegē commaunded the keepers of the temple to cleanse the same, and to celebrate their lawfull and solemne sacrifices. This selfe and same temple being afterwarde decayed, *Herod* the *Ascalonit* kinge of the Iewes, by the space of nyne yeares and a halfe, repaired and bewtified it, with sumptuous buildings.

Agge, 2,

*Luke, 2.
Math. 4.
Ioan, 7. 8.
10, et, ce.*

And according to the prophesie of the prophet *Aggei* (euen as the Church is preferred before a Synagogue, and the bloud of the gospell is more precious then the golde of the lawe) greater was the glory of this second temple, then was that of the firste: because *Christe*, with his presence, doctrine and miracles, glorified this. For in this, when hee was a childe hee was offered. In this hee sate in the midst of the doctors; In the pinacle of this Temple hee was tempted of the Diuel, when he fasted for-

tie

tie dayes and forty nights. In this likewise he preached often times, and was vexed by the Iewes. All which thinges, as they make muche for the glory of the temple, so they did nothing auayle, but that the very same Temple, in the yeare from the foundation thereof vnder *Zorobabell* fise hundred eightie and sixe, by the armye of *Titus Caesar*, after a doubtful and bloudie battaile, was wonne with great force and violence, and so greate a slaughtre of Iewes made aboute the alter for burnt offerings, that the bloude of the slayne ranne like a riuer by the stayres of the Temple: and the Temple it selfe in the firste brunte and furie of the battaile was sette on fiere, by a certayne soldior, moued by diuine motion, not attending to the commaund of any, euen without the Emperours consent: And by this burning, a worke of al that euer was seene or heard of, the most wonderfull, and the ornament of the whole worlde, the tenth daye of the moneth of August, was consumed into ashes: to witte, euen the very same day and moneth, whereon aforetime the temple was burnt by the *Babylonians*.

*Iose. 7. bell.
9. 10. 18.*

*En, in chr, et
4. hi. eccl, 6.*

*Niceph. 3.
hist, eccl, 6.
24.*

Yet for all this after threescore and fise yeares, the Iewes rebelling agayne, and going aboute to restore the Temple in the same place where it was afore, *Ælius Adrian* the Emperour, slue of them in one daye fise hundred and foure score thousande, and vtterly rased the reste of the buildinges of *Ierusalem*, and leueled the mountaine *Moria* whereon the Temple was builded, and made it euen, casting the rubbish and earthe thereof into the vale *Iosaphat*, and into the brooke *Cedron*, lest the citty trusting to the defence of the mountaine and Temple, shoulde rise vppe and rebell any

F 2

more

more against the Romaines. He wasted also with fire and sword nine hundred and foure score villages. But the emperour *Julian* the *Apostata*, after two hundred and twenty seven yeares, to make the oracle of Christ false, which he had prophesied concerning the temple that there should not bee lefte one stone vpon another, gaue vnto the Iewes money out of the common treasure, and commanded them to build a new temple and to sacrifice there according to the law of *Moses*.

Ruffin. in
Euseb. hist.
Eccl. lib. 10.
cap. 37. 38.

39.
Theodoret.
3. hist. eccle.

17.

Zozo. 5. hist.
eccle. 21.

Niceph. 10.
hist. eccle.

32. 33.

The Iewes glad of this, came from all partes of the world to *Ierusalem*, and threatening greuous things against the Christians, they prepared & got vnto them skilfull workemen, stones, timber, mortar, and all other things necessary for the building: also they caused to be made silver mattocks, spades, and baskets: and thoroughly purged the place where the Temple stood, with such speede and willingnesse, that their women also bestowed all their ouches, taches, bruches, and other Jewells, for the building, and caried out from that place all the rubbish in their laps. And when the foundations were opened and clenfed, the day following they should haue begun their foundation, but the same night there came such an exceeding and vehement tempest, that it caried away and scattered abroad their stone, timber, and mortar, with other their necessities.ouer and besides this, a greate earthquake, shooke all the stones of the olde foundations of the temple and disperfed them, disordered the houses nexte adioyning to the temple by a downefall, and killed many Iewes.

And when they which remained, in the morning enterprised againe to build; a fier falling from heauen, a flame also breaking forth from the foundations of the temple, destroyed more Iewes then before, which
either

either were busy about the worke, or which came thither to see and looke on: and all that daye burnt and consumed into ashes, their maules, hammers, axes, spades, and all other working tooles, that nothing was left. The Iewes being yet obstinately bent, the next night following, a bright signe of the crosse appeared in heauen, and the garments of all the Iewes were marked as it were from heauen with figures of the crosse, and replenished therewith as the firmament with starres; which when the day appeared they seeking to put out, could not by any manner of means do it. And thus being astonished and confounded, they lefte off both their vaine enterprife and also the place. So that by their wicked endeouour, the diuine oracle, was not only not made frustrate, but also more fulfilled and confirmed.

The Iewes being in this sorte beaten from their enterprife, the Christians neuerthelesse were not afeard to build in the same place. For they erected a temple there in a round forme, made of greate hewen, and polished stones, couered with a leaden rooffe, very large high and bewtifull to behold. The which in processe of time, was honored with the Patriarchall seate, and became famous by reason of the true and pure worship of God which was therein maintayned. At the length being inuaded by the *Saracens*, it was contaminated foure hundred threescore and three yeares, with the filthy worship of *Mahomet*. Finally in the yeare of Christ, 1099. the very same temple, though it was fortified with a wall, with towers, and with strong gates by the Christians, yet was it violently wonne by *Godfrey* of *Bullion*, a valeant man; who killed within the circuit of the temple, ten thousand *Saracens*, in such wise that the vpper face of the earth was couered with the bloud of the slayne. In the

Willh. ty. lib.
8. hist. bel.
sacri. c. 20.
et. lib. 9. cap.
9.
Broc. iti. 6.
Breid. 14.
lul.

which place the saide *Godfrey* erected a Colledge of diuine seruice, giuing continuall maintenaunce to the same, furnishing it with necessary habitations, which so continued by the space of foure score and eighte yeares. The which expired, the same was possessed againe by the *Saracens*, through the pernicious discord of Christian princes: who in the toppe thereof, (according to their manner) sette vp the figure of the halfe moone: and in the courts thereof they planted figges, and oliue trees. The same being nowe possessed of the *Turkes*, is defiled with the detestable worship of *Mahomet*. And all Christians are commanded by an *Edict*, not to enter thereinto, vppon paine of death. For if any Christian bee knowne to haue entered therein, hee is by and by either compelled solemnely to deny the faith of Christe, or else publicquely to lose his head.

THE FIRST PARTE OF THE TEMPLE.

75.

Exod. 26.
Leu. 16. 23
Numb. 29.
19.
3. King. 6.
2 Cro. 3. 4.
5.



THE HOLY OF HOLYEST, the which is so called bicause of the singuler holinesse of the place. It is also named the *Oracle*, and the *Inner house*. For it was the secretest part of the temple, wherein to fewe did come: being twentie cubits longe, and as many in bredth; the heighte whereof was one hundred and twenty cubits. Whose floore

floore was paved with marble, and layde ouer with Heb. 9. 13.
firre boardes, couered with plate of golde. The gates *Ioseph. 6.*
were made of polished stones inwardely framed with *bc 11. 6.*
boordes of cedar, and couered with golden plates: the which being fastened with nailes of golde shined most gloriously, as if it had beene a diuine worke. Whereon were grauen Cherubims, pretious stones, palmes, flowers, Imbolements, and pictures of diuerse sortes, representing the celestiall bewty. The rooffe also was couered with golden plate, the very top whereof was sette full of goulden prickets, or sharpe spittes to fraie away birdes, lest by sitting thereon, it mighte bee polluted. Into this sacred holy of holiest, the chiefe Prieste, for the diuine maiesty thereof, entred but once euery yeare alone, in the feast of purgation: on Heb. 9. 13.
which daye the Iewes did fast and afflict themselues. And then that greate and chief priest of God, prefiguring the person of Christe, offered the bloude of a calfe burnt without the hoast, for his owne sinnes, and for the sinnes of the people. Who if he weare but so much as in sleepe polluted, entred not in in his own person, but by his substituted vicar.

THE PARTES OF THE MOST HOLY PLACES.

76.

THE ARKE OF THE COVENANT, the which *Exo. 25. 27*
by the commaundement of God was made of *Se. et 40*
thim wood, which corrupteth not, by *Moses* in the *Num. 17.*
deserte, couered within and without with plate of *Deut. 31.*
pure goulde, being sette in the midst of the holy of
holiest

Heb. 9.
Ios. 3, ant. 8

holiest, shining like the sun with the glittering brightnesse of golde. Whose surpassing bewtie is rather to be wondred at, then with words to be expressed. In this Arke the two tables of stone, containing the ten commaundements written with the finger of God, were kept with a singular care and holinesse: also the Pot wherein was *Manna*: and *Aarons* flourishing rod, and the booke of *Deuteronomy*. The Arke abode in this place about foure hundred and thirty yeares. It is written in the booke of the *Machabees*, y^e in the time of the captiuitie of *Babilon*, the Prophet *Jeremy* by the commandement of God, hid the same priuily together with the Alter of Incense, and the perpetuall fier, in a caue of the mount *Nebo*.

2 Chro. 36.

Dan. 1.

1. Efd. 1.

3. Efd. 1.

Hier. in Ioel
cap. 3.

Iose. 10, ant

13.

Sucton. in

vit. vespasi.

Rodolph. lan

gins de vr-

bis Hirofol

templique

origine et

excidio. lib.

2. cap. 15.

But the *Hebrues* coniecture, that it was caried by *Nabuchodonozzer* into *Babilon*: & that it was neuer returned againe, but another made by the Iewes in steade thereof after the returne from the captiuitie. Other some thinke that *Nabuchodonozzer* carried away the same with foue thousand and foure hundred vessels of siluer and golde, which belonged to the temple of *Ierusalem*, and put them into the temple of *Bell* his god, but preserued by Gods prouidence (as it was sometime in *Philistea*) after threescore and ten yeares of the captiuitie, they thinke (I say) that it was restored againe to the Iewes, at their returne by *Cyrus*, together with the said vessels. But after the beseeing of *Ierusalem* *Titus* and *Vespasian*, caryng out of the temple to *Rome*, the Arke of the couenant, the two tables of the Lawe, with both the rods of *Moses* and *Aaron*: also the goulden table, and some of the shew bread: the goulden Candlestick also, and the foure pillars: made these to be caried among other spoiles, by the Iewes themselves round about the cittie in an open triumph, wherein with greate pompe they triumphed

phed ouer that nation: *Simon Giora* Captaine of the seditious, and seuen hundred Iewes captiues (which were selected from among the rest for youth and comlynesse) going before the triumpher halfe naked, with their hands bound. This triumph being ended *Vespasian*, layed vp all the vessels of *Ierusalem*, in the Temple of *Peace* at *Rome*, which hee in moste sumptuous manner had builded: But the lawe of the Iewes, and the purple vailes of the most secret places, he commanded to be safely layde vp in his pallace.

77.

THE TWO CHERVBIMS, of glory, the which, Ex. 25, 37.
as it appeareth by the Hebrue text of *Paralippomenon*, are like vnto young boyes, made of the wood of 2. King. 6.
the oliue tree, ten cubits high, and covered with plates Heb. 9.
of gold, and shining with angelicall brightnesse, stood Ios. 8, ant. 3.
at each ende of the Arke with wings spred, one couple couering the propitiatorie, and with the other couple touching the gate on both sides: Whole faces were directed toward the vtermost house: and looking one towards the other, they behelde both themselves, and also the propitiatorie.

78

THE PROPITIATORIE, otherwise also called the oracle, the which being aboue the Arke, betwene the wings of the two *Cherubims*, and shining with most pure golde in brightnesse aboue the sunne, representing the diuine maiesty, was as it were the seate of God speaking: from whence he gaue oracles and answers.

G

The

THE SECOND PARTE OF
THE TEMPLE.

79.

Exo. 26, 29
Leuit. 10.
3. King. 6
1 Cro. 23,
24.
2. Paralip.



3.
Ezech. 44.
Luke 1,
Heb. 9.
Ios. 8, ant. 3.
et 15 an. 14.

THE HOLIE PLACE, so called for the dignitie of the place. It was also called the *Sanctuary*, the outward house of the Lorde, and the priests Courte. This is the other parte of the Temple, fortye cubits longe, and twenty broad, in highte one hundred and twenty cubits. The doores hereof were of golde. The floore made of firre boards was couered with plate of goulde. The gates were made of polished stones, and beeing within lined with boardes of *Cedar*, were couered outwardely with plates of goulde. Whereon was grauen *Cherubims* pretious stones, palmes, flowers, and sundry carued workes and pictures, which wonderfullie delighted men to behold. Aboue it was couered with a fayre rooffe, shining as if it had beene fier.

From the enterance hereinto, such as were not cleane, were forbidden by the Lawe. Only the priests, which Kinge Dauid reckened to the number of thirty eight thousand, and distinguished them by Lot into foure and twenty orders, entered dayly thereinto.

All which beeing without vice, according to *Dauids* ordinance, wekely by turne, from Saboth to Saboth abstayning from their wines, from wine and from all other stronge drincke, their priuities couered with linnen breeches, outwardely cloathed and girded.

girded with a linnen garment, wearing a filke myter on their heade, in a wonderfull order, and with the greatest reuerence that coulde bee, they worshipped God, they offered sacrifices and made their prayers.

80.

THE ALTER OF INCENSE, of gould, which by Gods commaundement was placed ouer againste the vaile hanging before the most holy place, called the holye of holiest: Whereon the Priestes, euery daye morning and euening offered vnto God for a sweete sauour, Frankenscence and sweete perfumes. The angell Gabriell standing sometime at the righte hande of this alter, toulde vnto *Zachary*, as hee was offering Incense, the conception of *Iohn Baptist*.

Exo. 30. 37
Leuit. 2.
1. Mac. 4.
Luk. 1.

81.

THE GOVLDEN CANDELSTICKE, the which hauing seuen branches, and so many Candles, was placed on the South side of the Temple: the which being lamps of most pure oile, burned continually, and gaue light as well by day as by night, to all the holy place.

Ex. 25, 26.
27. 37.
Leuit. 24.
Ios. 3 an. 10.

82.

THE FOVNTAYN, of water which issued forth on the right side of the temple the water wherof *Salomo* deriued into the sea of bras, and into the copper *Lauer*: the which being carried from thence by Conduit pipes vnder the earth breking forth halfe a mile from

Ezec. 47.
Ioel 3.
Aristeash.
de 72. inter
pret.

G 2

the

the east side of the cittie ranne into the brooke Cedron.

83.

Exo. 25, 26

37.

Leuit. 24.

1 King. 21.

Mar. 2.

Ios. 3, ant. 9.

THE GOVLDEN TABLE, the which stood on the North side of the temple, whereon were sette twelue loaues made of the most pure and fine flower of wheate. The which being stale, remayned to the vse of the priests, and then new were supplied againe euery Saboth day, vppon the which were layde two golden cups full of Frankensence.

84.

Exo. 28, 39

Leuit. 8, 16.

THE CHEFE PRIESTE his Image, and holy apparell, euery parte whereof shewe forth vnto vs, a diuine and heauenly magnificence. For when he went to offer sacrifice, or to enter into the most holy place he put on not only the vnder garments spoken of before vnder the number seuentie nyne, but also aboue vpon them a *Tunicle* of *Iacinct* with sleues downe to the ankells, at the lower hem wherof there did hang threescore and two golden bells, and in another border as many pomegranats. The *Tunicle* was girt with a girdle foure fingers broad, wouen with filke, gould, precious stones, and flowers of sundry colours. Aloft aboue this, he did wear an *Ephod* or *Superhumeral*, that is to say, a most faire cloake, made of golde, of *Iacinct*, of purple, scarlet and of fine filke most curiously wouen together, dazling of the eies by reason of y^e variety & glittering brightnes of the colours and flowers. Vpon each shoulder whereof there were seuerall *Onix stones* included in golde, which *Iosephus* calleth *Sardonichs*: in either of which stones fix names of the children of *Israell* were grauen.

Beside these, he had the *Reasonable* of Iudgement, which

which he caried vpon his brest, wherein was doctrine and truth. The *Reasonable* was a square thing about the bredth of a mans hand, wouen and made of golde, lacinct, purple, scarlet, and fine filke, whereto were fastened twelue precious stones of diuerse sortes, hauing ingrauen in them the names of the twelue sons of *Israell*, according to the order of their natiuitie. Moreouer on his head he ware a long rounde cap, in forme of a Miter, made of lacinct and fine filke; vpon the front wherof was set a brooch of gold in forme of a halfe gloabe, which figured the ineffectable name of God, *Tetragrammaton*, with these foure Hebrue letters אלהים theron ingrauen, setting forth by the wonderfull brightnesse thereof the excellencie of the diuine maiestie: Also the golden Censer in his hand: by which he offered vnto God the most fragrant odor of Frankensence, is a parte of his ornaments.

Al which things as they are ful of misteries, so some of them excelled the rest in diuine power. For that stone which the high prieste did beare on his righte shoulder, so often as he had pleased God with sacrifices, did so wonderfully shine, that they which stood a greate way off might perceiue it. And (which is no lesse wonderfull) the twelue stones which were on the *Reasonable*, did foreshewe vnto them which went to the warre, victorie.

For before the army should moue it selfe, there came so great a brightnesse from them, that it gaue al the people to vnderstand that God was present, and that he would helpe all those that call vpon him. But now God being angry with the wickednesse of his kings, both the *Reasonable* and the *Onix* also haue ceased one hundred and fye yeares before the natiuity of Christ to giue their wonted shine and brightnesse.

Exod. 26.
36.
2 Cron. 3.
Math. 27.

THE VAILE, was wouen of Iacin^t, purple, scarlet and fine filcke in most bewtifull varietie; and was adorned with Cherubims and al manner of flowers imbroydered thereon, which hong at the gate before the most holy place, and at the death of Christ was rente from the top to the bottome euen in the midft,

THE THIRD PARTE OF THE TEMPLE.

3. King. 6.
2 Cron. 4. 6
Ezech. 40.
Heb. 9.
Ioseph. ant
3. 14. et 6.
bel et 7. bell
4. 16. et 1. 2.
cont: Apio-
rene.

THE IEWES ILE. The which also is called the *Entery*, the *Haule*, the *Holy Secular*, & *Salomons Porch*, being the thirde parte of the temple. Into the which men wente vp by foure steppes. Whose pauement checkered with marble of sundry sortes, was open to the aier, and vncovered, and was compassed aboute with a wall made with three degrees of stones of sundry colours. To the which were annexed greate porches, broade, and aboue threescore and tenne cubits high, born vp with marble pillers of single stones which wer twenty five cubits high, the rooffe couered with Cedar. The infet gates couered with golde, shined most gloriously. And it had three high gates: whereof the first tended toward the easte, the second toward the South, and the third toward the North: euery of the which gates were shut with two siluer doores thirtie cubits high, & fiftene broad: but the weste part had no gate but was inclosed with a whole wall. And this was called the *Iewes Ile* or *Haule*, because only the Iewes being

being cleane and chaste made their praiers there, and heard the words of the law. In the which place, Christ Luke. 1.
Iohn. 10.
taught the people often times: and where the Iewes Act. 3. 4. 5.
Iose. 15. ant
would haue stoned him: and *Peter* when he had heard 14. et. 2. be
led the lame man spake vnto the people: and conuer- 16. et. 6. 7.
ted fise thousand men. Before this *Haule* inclosed with a lattice, there was a Table sette, containing this lawe ingrauen with letters of Greeke and Latine, *Euery stranger that shall enter into the holy place shall dye.* And the *Romaines* had giuen authority to the Iewes to put to death as wel *Romaines* as Iewes, which transgressed this law.

THE PARTES OF THE IEWES ILE.

THE ALTER OF BURNT OFFERINGE OF BRASSE, the which stoode in the midst of the Ile Ex. 27. 38.
1 Cron. 4.
open to the aier and vncovered. Wherein that perpetuall fier was dayely maintained by the putting to of et. 1.
wood which fier in old time, the Lord sente downe from heauen, when *Aaron* at the firste time offered sacrifice in the desert. On the which altar, the priests euery day morning and euening, burnt sundry sortes of Male beastes which were cleane and without blemish, as Sheepe, Oxen, and Goates, turtels, Pigeons, and such like, which were consumed with this holyc and perpetuall fier, for a burnt offering and Odor offweete sauour vnto the Lorde. But in the time of the Captiuitie of *BABILON*, this perpetuall fier was hidden by the Priestes in a drye pitte or well and

2. Mac. 1.

and being sought for by *Neemia* the priest, threescore and ten yeares after the same, there could be no fier found in that place, but a certaine thicke water which by diuine power, at the praier of *Neemia* was sette on fier.

88

3. King. 7.
2 Cron. 3.

BOOZ and **IACHIN**, two pillers of brasfe of wonderfull beawty, thirtie two cubits high, whose circumference or circuit comprehended twelue cubits, which *Salomon* caused to be made artificially, and placed them in the porch of the temple, one at the right hand, which hee named *Iachin*, and the other at the left hand which he called *Booz*.

89.

2. Kin. 7.
2 Cron. 4.

THE LAVER OF BRASSE, a vessell of greate capacity, full of water, placed by *Salomon* on the North side of the temple, whereon were carued the pictures of cherubims, Lions, and Oxen. In this the priests washed the beasts which should serue for burnt offerings, which neuerthelesse were firste washed in the sheepe poole called *Probatia*.

90

1 Cron. 26

THE HOVSE OF COVNSEL, at the South side of the temple, where was the assembly of the elders of the people.

91

1 Cro. 9. 2.
Jerem. 35.
Ezech. 42.

THE CLOSETS, or vesteries, were side houses, long, broad, and high, like towers. In the which, the Priests when they should enter into the holy place, did put off their wollen garments, laying them vp till the

the seruice was ended. Wherein also they did eate 1. Mac. 4. the partes of the peace offerings.

92.

THE SEA OF BRASSE, containing very greate store of water, which *Salomon* made, and placed on the South side of the temple, vpon twelue oxen of brasfe; wherein the priests entering into the temple to serue at the alter, washed their hands and their feet.

93.

THE NEW GATE, the which was in the Ile of Iere. 26, 35 the temple toward the south where *Jeremie* fore-shewing that the citie and temple should be destroyed, was taken. And where *Baruch* red before the people the prophesie of *Jeremy*.

94.

THE HOLY GATE, otherwise called the brasen gate, which being in the Inset parte of the temple, opened toward the East: before the which *Esdra* red the law of God before the people: and where the rulers of the Iewes, a long time after that, exhorted the seditious vnto peace.

95.

THE PORCH OF THE TEMPLE, builded by *Salomon* before the Sanctuary, the which was twenty cubits long, and ten broad.

96.

THE RINGES SEATE the which was very loftie, the which *Salomon* prepared for the kings.

H

The

97.

THE LOFTES OF THE SINGERS, where diuine praises were songe with voice, and with diuers instruments.

Ezech. 40.

98.

THE PLACE OF ZACHARIAS, where he was stoned betwene the temple and the altar.

2 Para. 24.
Mat. 23.

99.

THE PLACE, where the Iewes would haue stoned Christ.

Iohn. 10.

THE FOVRTH PARTE OF THE TEMPLE.

100.

Ezech. 40.
Ios. 15, ant.
14, et, 6, bel.
6, et, 7, bel. 1
10, et, lib, 2.
contra Api-
onem.



THE ILE, which belonged to the Gentiles, being also called the *outer Court*, which is the fourth part of the temple, into the which men ascended by many staires. Whose inner space open to the aier paved with all manner of bewtiful stones, had foure excellent gates opening towards the foure partes of the worlde, which were shut with dores of brasse. This being a square porch much like a cloyster, vphoulden with pillers of Marble, & seeled ouer with cedar, was thirtie cubits broade. The whole circuit

cuite and compasse of which porch, was five hundred paces. Into this Courte or porch all sortes of Iewes and Gentiles might enter, both cleane and vncleane: where vpon it was called the Courte of the Gentiles. Here hence it was that Christ did caste out twise the buiers and sellers: and suffered not any man to carry somuche as a vessell through the same. Here hee discharged the woman taken in adulterie. Here hee taught often times. Here also the Iewes would haue stoned him. Finally here it was that hee was glorified before the Gentiles with a voice from heauen.

THE PARTES OF THE COVRT OF THE GENTILES.

101

THE GOVLDEN EAGLE, was of great waigh, sette vp by *Herod* the greater ouer the greatest gate of the Temple, and was at the laste pulled downe by the Iewes and cut in peeces, where vpon arose a great tumult, and many were slaine.

Iose. 17, ant
8, et, 12.
Item. 1, bel.
21, et, 2, bel.
1.

102.

THE TREASVRIE, in Hebrue called *Corban*, a chest wherein was offered and kepte suche money, as serued for the necessities of the sacrifices, for the sustentation of the poore, and for the repairing of the Temple. When *Helidore*, who was sente by the king of the *Syrians*, soughte to take the spoyle of this

Matt. 7.
Mar. 27.
4. King. 12.

H 2

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Ios. 15, ant.
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6, et, 7, bel. 1.
10, et, lib, 2.
contra. Apinonem.



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Mar. 7.
Mar. 27.
4. King. 12.

H 2

2 Cron. 24. this treasury, he was scourged by angels from heauen.
 2 Mac. 3. And when *Pilate* by the like temeritie would haue be-
 Iose. 18. stowed this holy treasure for the bringing in of waters.
 ant. 5. he was let and hindred by a general vprore of the peo-
 Iose. 17. ple: the which neuer thelesse the *Romaines* when they
 bell. 11. had wonne the cittie tooke and caried way. Also we
 2 Mac. 4. reade that *Lysimachus* was slaine neer vnto this place:
 Ioan. 8. Here it was that Christ taught himselfe to be the light
 Mar. 12. of the world, and sayd that he should be lifted vp vpon
 Luk. 21. the crosse by the Iewes. Christ sitting here, pronoun-
 Iose. 18. ant. 13, ct. 19. ced that the poore widdow offering two mites, had
 giuen more then all the rich. Ouer this treasure, for
 a monument of his aduerse fortune turned into pros-
 peritie, kinge *Agrippa* hanged vp that golden chayne,
 which the Emperour *Caius* gaue vnto him: being e-
 quall in waight to that Iron chaine with the which his
 hands were bound by the commandement of the em-
 perour *Tiberius*.

103.

4. King. 26. **A**CHAS DIALL, the king, which he made, wher-
 Isai. 38. in the kinge *Ezechias* being sicke, for a signe of re-
 couering his health, the shadowe of the sunne by di-
 uine miracle, went backwards ten degrees.

104.

1. Cron. 26. **T**HE NORTH GATE, whereof mencion is often
 times made in the Scripture and in *Iosephus*.

105

1. Cron. 26. **T**HE SOUTH GATE, mentioned often times in
 Scripture, and in *Iosephus*.

The

106

THE WEST GATE, the which also in the booke
 of Cronicles, is called the gate of foundation

1. Cron. 26.
 1 Cro. 23.

107.

THE EAST GATE, the which also is called the
 gate *Sur*, otherwise *Seir*: also the kinges gate, and
 the *Beautifull* gate: because of all the reste it was the
 greatest, highest, and fairest: by which also there was
 the principall enterance into the temple. This being
 decayed was repaired by kinge *Ioatham*. And neere
 vnto this gate the Apostle Peter, with his word, hea-
 led the man which was lame from his mothers womb
 and sate there begging of almes.

1. Cr. 9, 26.
 Neem. 3.
 4. K. 11, 15.
 2. Cron. 27.
 Acts. 3.

108.

THE TOWERS OF TROMPETORS, which
 were erected alofte in the west corners of the tem-
 ple. In the tops whereof, the priests, wanting the vse
 of belles, with two siluer trumpets, called the people
 vnto the temple. Fro thence also they tould the people
 of Festiuall daies, of *Sabbaths*, of fastes, and of solemne
 feastes.

Num. 10.
 Ios. 5. bel. 19.

109

HERE Christe writing with his finger on the ground *Iohn. 8.*
 made the accusers of the women taken in adultery
 ashamed and set her free.

110

HERE Christ making a whip of cordes, caste out the
 buiers and sellers, together with their marchandis.

H 3

Iohn. 2.
 Thus *Matth. 23.*

54 THE PLACES OF THE

Thus far we haue spoken of the Temple, and of the partes thereof: and now we will prosecute the other partes of the daughter of Sion.

III.

*Iose. 15.
Ant. 19, et.
20.
Ant. 15.*

THE THEATER, the which was builded in forme of a halfe circle by *Herod the Ascalonite* kinge of the Iewes, neere vnto the pallace of the *Machabees*. In the circuit whereof in Imagerie was sette forth the tittles, the victories, and spoiles, of *Augustus Caesar*; shining with siluer and goulde: where the better and more worthy sorte sitting vpon stayres and seates made round in compasse, and the rest standing therein, behelde the players, and actors, and musicians, playing their comedies and tragedies, and other plaies.

THE PLACES OF THE DAUGHTER OF SION.

II2

*3 King. 10.
2 Cron. 9.
Iose. 8,*

THE THROANE OF SALOMON. It was a very great thron of *Iuorie*, couered ouer with shining goulde, close and rounde in the toppe like a Iudgement seate, hauing fixe steppes or stayres, at each ende whereof were twelue Lyons set. In this throne kinge *Salomon* sate, when hee heard the controuersies of the people, and pronounced Iudgement, and capitall sentences, appointing lawes and statutes. Herein

DAUGHTER OF SION. 55

Herein also hee sate, when in royall manner hee would shewe forth his pompe, glory and Riches, *Lyran. 30* and when he intended to bestow vpon his faithful seruants rewardes. *King. 7.*

II3

THE PASSAGE which kinge *Salomon* made of strong timber, to go from his pallace into the temple. *2 Cron. 9.*

II4.

THE TRIBVNALL, was a publique place, set before the house of *Pilate*, and appointed for Iudgement, where the Lieutenants of *Rome* were wonte to giue sentence, which in Greeke, was called *LETHOSTROTOS*, that is, *a place of paucement*, and in Hebrue, *GABATHA*: bicause it was highe and loftie. *Pilate* fitting in this Iudgement seate, and hauing good wil to free Iesus standing before him, tooke water and washed his handes before the people, saying, *I am innocent from the bloude of this iuste man*. But all the people crying out *Crucifie him, Crucifie him, his bloude bee on vs and on our children*: and further laying treason to his charge in that hee made himselfe a kinge, hee condemned Christ to the death of the crosse, in this forme of wordes, euen as wee founde them in certeine antiquities, from whence we faithfully report them.

Iesum Nazarenum subuersorem Gentis, contemptorem Cesaris, et falsum Messiam, ut maiorum suorum testimonio probatum est, ducite ad communis supplicij locum: et cum ludibrio Regia maiestatis, in medio duorum latronum cruci affigite. I. lictor, expedi cruces.

That

That is to say, carry ye to the place of common execution *Iesus* of *Nazareth*, a subuerter of his nation, a contemner of *Caſer*, and a false *Mesſias*, as is proued by the testimony of the elders of his owne people, and crucifie him betwene two theeues in reproch & scorn of his kingly maiesty. Go hang-mā, & mak ready with speede the crosses. The which sentence pronounced he deliuered him to the soldiours to be crucified. Who brought forth *Iesus*, deprived of all bewtie and comlineſſe, and more like to a leaper, then to himſelfe, by reason of the paines which they had laide on him, but that he might bee knowne vnto the people, they put on him againe his owne garmentes, and carieng his crosse, with two theeues through the gate of Iudgement, to be crucified in mount *Caluary*.

Ma. 53.

Iose. 1. 8, ant.
5, et, 2, bell.
8. Euseb. 2.
Hist. eccl. 6.
Niceph. 2.
Hist. ec. 10.

Pilate sitting in this *Tribunall* seate in time of an Insurrection for bestowing the holy treasures of the temple, which were called *Corban*, gaue a secret signe to the soldiours which were priuile armed vnder their cloathes, that they should not vse swords but clubs, to beate downe the tumultuous *Iewes*. By which meanes many of them were slaine, many sore wounded, and very many trodden vnder foote, euen to death by their owne company in the tumult.

Zo. 2, bel, 15.

After this *Florus* the Lieutenant, sitting in the same iudgement seate, caused many of the Noble men and gentlemen of the *Iewes*, to be beaten and torne with rods and whips, and to be fastened on crosses: who also caused many other massakers about the cittie, nothing sparing neither women, children, nor sucking babes. The which were certain beginnings of vengeance taken by almighty God vpon the obstinat *Iewes* for the shedding of the Innocent blood of *Christ*.

The

II5.

THE TOWER OF STRATO, in Greeke called *Pyrgus Sratonis*, situate betwene the castle *Antonia* and the temple: it was a hollow & an obscure passage where *Antigonus* was slaine by the soldiours of his brother.

Ios. 13, ant.
18, et, bel, 3

II6

THE VALLY OF CEDRON, broad, deepe and dark, which in manner of a ditch or trench compassed the temple round about. And because it was disposed after the fashion of a mortar, it was called in Hebrue *Macches*, and in Latine *Pila*. This was so exceeding deepe, that men could not looke down from the rooffe of the temple into the bottome therof but their eies, would dazle and their heades seme to turne with giddinesse. Herein Merchantes, and all sortes of chapmen dwelled. Into this vally *James* the brother of the Lorde, firste Bishop of *Ierusalem*, for professing *Iesus* the sonne of God on the feaste of passeouer was cast downe headlong from the battlementes of the temple at the commandement of *Anania Saducci* chiefe prieste, and was immediately knockt on the head with a fullers club, & was there buried nere vnto the temple, his monument remaining there alonge time after.

Sopho. 1.
Ios. 14, ant.
8, et, 15, an.
14.
Item. 1, bel.
5, et, 6, bel. 6
7.
et. 6, Ios, 20.
ant, 16.
Euseb. 2.
Hist. eccle.
1et, 23.

II7

THE WAIE OF THE CROSSE, by which *Christ* hauing receiued his iudgement to be crucified, went forward with painefull and bloody steps to mount *Caluary*.

I

For

*D. Petrus
Potens &
M. Mat-
theus Steu-
berch did
measure the
cittie of Je-
rusale long
since, by
whose re-
porte this
Description
is made.*

For beginning at the Pallace of *Pilate* he made fixe and twenty steppes (which make threescore and fiue foote) vnto the place where the crosse was layde vpon him.

From whence (all the cittye gazeing on him) carying his crosse on his fore shoulders, hee came to- wardes the Weste, or rather North-west, foure score steppes, which make two hundred foote, to the place, where men say, that hee fell downe vnder his crosse.

*Also petrus
calentinus
in his booke
intituled
the way of
the crosse.*

From thence going forward, by threescore steppes and three foote (which make a hundred fiftie and three foote) hee came to the place where the blessed virgin *Marye* with *Iohn* the Apostle mette with him. And proceeding from hence by threescore and eleuen steppes, and one foote and a halfe (which make a hundred seuentie and nine foote) he came vnto a certayne crosse way, where *Simon of Ciren* was compelled to beare the hinder parte of the crosse with Christ.

Taking his way hence by one hundred ninetie and one steppes, and halfe a foote, (which commeth to foure hundred and seuentie foote) hee came to the place where a certayne woman mette with him. And from thence going three hundred thirtie fixe steppes and two foote, (which amounte to eighte hundred fortie and two foote) hee came to the *Iudicarie* gate where once againe he fell with his crosse.

From thence hee ascending faintely a very heard and stony way towards the North, hee gained three hundred forty and eight steppes and two foote (the summe eight hundred seuentie and two foote) which broughte him vnto a two fould way, where certaine women weeping spake vnto him: And from hence laboring

laboring forward threescore steppes and one and halfe a foote, (which make foure hundred and foure foote) hee fell downe the laste time, at the foote of the mounte *CALVARIE*. From thence hee wearilie and faintingly went forward eightene steppes, or fortie fiue foote to the place where the hange-men drewe off his cloathes, where they gaue him to drinke wine mixt with mirrh and gaule.

Then hee went on twelue steppes, or thirty foote euen to the place where hee was nayled on the crosse on mounte *CALVARIE*. So that from the Pallace of *Pilate*, vnto the place where Iesus was crucified, the distance is a thousande three hundred and seuen steppes: or by another accoumpt, three thousand two hundred sixtie and eight foot,

We haue made such exacte description and demonstration of the way of the crosse (as also the way of the Captiuitie hereafter expressed vnder the number of two hundred and seuen) to the ende that euerie Christian man, in all places, euen in the doores of his house, or walking often times in his garden, or being in a iourney, or in the Temple, either lying in his bedde, may by the Imagination of his minde conceiue the like way, and with godly affection of the hearte may meditate vpon the passion of Christ: the which no doubt is both acceptable vnto God, and for our owne soules health moste profitable as the holy Scriptures, and the writings of good men by their often exhortations do testifie.

4.King.11.
2.Cron.23.
Iof.9,ant.7. THE WAY OF ENTRANCE FOR THE HORSES, which was betwene the pallaces of *Salomon*, and of the Queene. By which *Athalia* the Queene being brought out of the horffe gate, was flaine in the valley of the Brooke *Cedron*.

Ioan.19. THE GALLERY, made in forme of a stone bridge, with many arches, extending it selfe with ample largenesse ouer the common streete, adorned with open walkes vppon the same. From the which there was a passage from the pallace of *Pilate*, into the castle of *Antonia*, and so from thence into the Temple. Fro this place, being very safe, y^e Lieutenants of Rome were wont to speake vnto the people. Whereon *Pilate* standing, exhibited *Iesus* to the Princes and people of the Iewes to bee looked on, being very soare scourged, spit on, cloathed with a purple cloake, and wearing a sharpe crowne of thornes vppon his head, saying vnto them *Behould the man*; that he being thus afflicted, they might haue compassion on him. But they with confused voyces cried, *crucifie him, crucifie him*. Whereas yet an arch of stone is to be seene, and is shewed vnto straungers, with this Inscription: *Tolle, Tolle, crucifig--* the rest cannot be red, by reason antiquitie hath worne it out. From this Gallery kinge *Agrippa* pronounced an eloquent oration to pacifie the sedicious people, exhorting them to obay the *Romaines*, *Iosephus* maketh mention many times of this Gallery.

The

THE CROSSE OF CHRIST, which was layd on his shoulder, was fiftene foote long, and eight foot ouer, as we haue receiued by tradition of the elders. *Pasch.d. 207.*

HERE it is sayd that Christ fell the first time vnder his crosse. *Pasch.d. 207.*

HERE also by tradition of some fathers, it is sayde, that the blessed virgin Marye with *John* and certaine godly women stoode, as Christe passed by with his crosse. *Breid.14. Iul.*

CHRIST, being com to these two waies, and being wearied with the heauy burden of his cros, is said to haue fallen. For the which cause, the soldiours and Iewes, fearing that he would faint, before he could be crucified, tooke a certaine man comming out of the country, named *Simon of Cyren*, and compelled him to carry the crosse after Iesus. *Math.27. Mar.15. Luke.23. Breid.14. Iul. Sa.1,8,6,7. Pasch.d.208.*

THE THIRD PARTE OF THE CITTIE.

124



4 King. 22.
2. Cron. 34.
Sopho. 1.
Hieru. in 2.
Cron. 34.
Io. 6. bel. 10

THE SECOND CITTIE. This is the thirde parte of the citty, the which also had many narrow waies wherof mention is made somtime in the Scripture wherein amonge others many prophets and noble-men dwelt. This when the *Romaines* had gotten, they were by the seditious againe driuen out of the cittie.

THE PLACES OF THE SECOND CITTIE.

125.

THE LAKE AMYGDALON, neere vnto the which *Titus* erected a Bulwarke.

126.

THE HOVSE OF MARIE, the mother of *John*, and of *Marke*, one of the *seuenty* and two disciples of *Christ*, wherein the faithful of the primitiue church, were wont to assemble themselves, & to pray. Where also after the martirdome of *Iames* the Apostle, *Peter* being caste into prison by *Herod Agrippa*, they praied without ceassing for his deliuerance. Who at the laste being brought out of prison by the anell, and knocking at the dore of this house, was by a damsell brought into

Sal. tom. 8.
cap. 4.

into the same. In the which place afterward a church was builded which was the firste of the Christian Greeks. And is an episcopall seate, which the *Strians* hould vnto this day.

127.

THE HOVSE OF OLDA THE PROPHETES, the wife of *Sellum*; a famous noble-man, the greater vncle of the prophet *Jeremy*: whose counsell being asked by the king *Iosias*, she foretould him of the destruction of *Ierusalem*.

128.

A CONDVIT, and fountaine, which by pipes sent forth water alofte: and by the like pipes deriued water into *Herods* pallace, and about the same, filling the cisterns thereof.

129.

THE WOOD MARKET which *Cestius* set on fire. *Ios. 2. be. 24.*

130.

THE HABITATION OF THE RECHABITES: who liuing religiously according to the commandement of their Father, possessed neither fieldes nor vineyards, and like pilgrims of this world, dwelt not in houses but in tents, and wholly abstained from wine. Wherefore when through the necessitie of warre they were compelled to come into the city, *Jeremy* drinking vnto them by the commandement of God, they would drink no wine. By which example of their obedience, the same prophet reprehended the disobedience of the obstinat Iewes, neglecting the commandement of God; and therefore he did set before the one a punishment, and before the other a reward.

Ierc. 35.

131

Iſai. 22. **A LAKE**, which was ſituate betwene two walles of the cittie, whereof mention is made in *Iſai* the prophet.

132

Iof. 6, bel. 9. **THE MIDDLE TOWER**, which was in the middle wall.

133

Iof. 13, au t 21, et. 6, bel. 8. **A MONVMENT** of *Allexander Iannaus* the high Priest and king, wherein he was buried by the authority of the *Pharasties* very ſumptuouſly.

134

Iof. 6, bel. 7. **A MONVMENT** of *Iohannes Hircanus*, highe priest and Captaine: of whom mention is often made in *Iosephus*.

135.

2 Cro. 32, Neem. 3, 12 Iof. 6, bel. 6. **THE SECOND WALL**, the which is alſo called the middle wall, bewtified with many gates, and deuised with foureene towers. the which wall *Ezechias* the king repaired, and made more ſtronger and higher.

136

Iof. 6, bel. 6. **THE PALLACE OF HEROD**, the which was builded by **HEROD** the *ſcalonite* kinge of the Iewes, (who killed the Innocents) with ſundry ſorts of poliſhed marble ſtones nere vnto the weſt wall of the cittie, from the old wall, euen to the middle wall: being moſt

moſt ſingularly bewtified with ſiluer and gould moſt ſtrongelie fortified with an iron gate, and three moſt excellent towers, to wyt, *Hippic*, *Mariam*, and *Phaſel*, which in greatnes, ſtrength and beautie, excelled all the towers of the whole world. Within was the kings haule, which being builded on high and verie loſtie with vnſpeakable magnificence, was wholly cōpaſſed about with moſte beautifull towers, parlours, chambers, galleries, porches, & with pillers, with the which there was an incloſed court open to the ayre.

In this haule, Chriſt was preſented to *Herod Antipas Tetrarch* of *Galilie*, who killed *Iohn the Baptiſt*; which *Herod*, asked Chriſt many queſtions, who was there conſtantly accuſed by the Iewes. Vhom, when he answered nothing, the ſame *Herod* and his whole rout, deſpised and ſcorned: and ſo ſent him to *Pilat* clad in white, as if he had bene a foole, or a ieſter. But now this pallace is a ſcoole for children of the Infidelles.

137.

THE MIDDEL GATE, of the ſecond wall, wherein the vttermoſt walles being broken, the princes of the king of *Babilon* did ſit.

138.

THE VTTERMOST COVRT, compaſſing the Haule of *Herod* round about, where the kings ſoldiers did watch and ward. Vherin was the kings priſon whereinto malefactours were put. In this priſon *Saint Peter* was ſhut vp by king *Herod Agrippa*, who had ſlane *Iames* the greater. Which *Peter* being bound with two chaines, & moſt ſafely kept by ſower quaternions of ſoldiors all the daies of ſweete bread:

K

But

66 THE PLACES OF THE

But in the night before the day whereon hee should haue bene put to death, he was by the Angell of the Lord loosed from his chaines, and by him brought forth through an iron gate, by the first and second watch, into the cittie.

139

THE LAKE, CALLED STRVTIVM, which was the middle Lake. Here also *Titus* caused a bulwark to be made.

Iose. 6. bel. 12.

140.

THE TOWER HIPPIC: The which being fower square, was builded in the second wall, vpon a high hill. It was fower score and fiue cubits high, and hauing two toppes was to be seene a far off. It was marueilouse strong, builded by *Herod* the elder: who hauing in the warre lost his friendes the *Hippics*, called this tower after their name *Hippic*.

Iose. 6. bel. 5. 6. 7.

141.

THE TOWER MARIAMME, The which beeing fiftie cubits high stood aloft in most bewtiful manner, vpon a high hill of the ould wall, the which *Herod* builded for a memoriall of *Mariamme* his best beloved wife, whom he had slaine, and called it after her name *Mariamme*. And because it caried the name of a *Queene*, therefore it was more beautifull in shewe then the other.

Iose. ant. 9. & bell. 16. & 6. bel. 6.

142.

THE TOWER PHASELVS, which being fower-score & ten cubits high, set vpon a high place of y ould wall, and made alofte in forme of a ball was of woon-

Ios. 14. ant. 22. et 16.

SECOND CITTIE.

67

woonderful height and exceding strong. Which *Herod* builded after the fashion of the tower *Pharus* in *Alexandria*. And in the honor of his brother *Phaselus* called it *Phaselus*, who being taken prisoner by the *Parthians*, and hauing no libertie to vse neither weapon nor hands: ran his head against a stone and so killed himselfe. How this and the other two towers were left standing after the destruction of *Ierusalem*, reade vnder the number of (1.) going before.

ant 5. et 17. ant 14. et 1. bel. 11. et 6. bel. 6. et 7. bell. 18.

143.

HERODS PARKE, which had in it an orchard & a garden, watered with ponds, riuers, & fountaines: replenished with sundry wild beastes, fishes and fowls: hauing many large walkes, & round about the same, many towers of tame doues.

Ios. 6. bel. 6.

144

THE HOSPITALL, which *Hircanus* the highe priest founded, with the mony which he got out of the sepulcher of *Dauid*. wherein pilgrims, poore men, and such as were Impotent were sustained and kept.

Ios. 13. ant. 15. Eges. 1. hi. Iudaic. 1.

145.

THE WRESTLING PLACE, the which was placed in *Herods Pallas*. It was large, seruing in the winter time for wrestlers, and for other exercises, and pastimes, wherewith men recreated themselves.

Io. 6. bel. 6.

68 THE PLACES OF THE
THE FOVRTH PARTE OF
THE CITTIE.

146.



*Ios. 19, an. 7
& 2. be. 15.
& 6. bel. 6.*

THE NEWE CITTIE, called in Greeke *Canopolis*, the fourth parte of the cittie; the which was seuered as the other parts of the cittie were with walles, and many narrowe waies, which went cros, extending to the walles of the cittie. Wherein dwelt woolle sellers, Carpenters, Smithes, and other workemen and artificers.

THE PLACES OF THE NEW
CITTIE.

147

Ios. 6, bel. 6.. BEZETHA, a mountaine, the which hauing many houses built thereon was inhabited by the common sorte of people.

148

*Ios. 6, bel. 8
& 13,* THE CASTEL OF THE ASSIRIANS, nere vnto the which *Titus* pitched his tentes, at such time as he had gotten the wall of the city. This castle stood more then an arrow shoote from the second wall.

The

NEW CITTIE.

69

149.

THE THIRD WALL, the which also is called the out set wall, which kinge *Agrippa* made vpon the common charge of the citzizens, extending it more broad and high then it was before. This wall was very firme and strong, fise and twenty cubits high. It had foure score and tenne square and loftie towers which were of greate force, distant one from the other two hundred cubits; whose building and bewty in stoneworke, was nothing inferior to that of the temple. *Ios. 19, Ant. 7
Item, 2. bel.
10. & 6.
bell. 6.*

150

THE BROADE STREETE: the which also was called the streete of the gate of *Ephraim*. *Neem. 3. 8.*

151

THE KINGES CAVES, vpon the which the third wall of the cittie was builded in length. *Ios. 6, bel. 6.*

THE GATES AND TOWERS ABOUT THE CITTIE.

152

CAPHETETA, the East wall of the Cittie vpon the brooke *Cedron*, which *Ionathas Machabeus* repaired. *1 Mach. 12.*

153

THE CORNER STONE, which was moste harde, being the firme foundation of mounte *Sion*. This was *Psal. 117: k 3*

Necm. 3.
Acts. 4.
Rom. 9
1 Pet. 2.

76 THE GATES ABOVE

was a figure of Christ, who is the stronge and stable foundation of his church.

154

THE GATE OF THE CORNER, so called because it was situate in the north-easte corner of the cittie, next vnto the brooke *Cedron*. The which also was called the gate of *Beniamin*, bicause the way led through the same vnto the tribe of *Beniamin*. By this gate, wood was brought into the cittie out of the desert. In this gate also *Ieremy* the prophet was apprehended, whose ruines are now to bee seene a greate way out of the cittie.

4 King. 14.
2 Cron. 25.
Iere. 31. 37
38.
Zach. 14.
Broc. itin. 6.
Sal. tom. 8.
cap. 5.

155

THE GOVLDEN GATE, situate betwene the gate of the valley and the gate of the fountaine, so called bicause it was gilden with goulde: It was also called the Easte gate, bicause it was builded on the easte side of the Temple. And bicause it led by a very shorte way, from the temple of mounte *Oliuet*, it was rather a gate of the temple then of the cittie: and therefore *Necmias* maketh no mention thereof. By this gate *Christe* came riding vppon an asse into the cittie of *Ierusalem* at what time men cutte downe palmes and strowed them in his way, crying *Hosanna* before him.

Eze. 43. 5
Broc. itin. 6.
Sal. to. 9. cap.
4
Bred. 14
pasch die.
184.

156

THE GATE OF EPHRAIM, which now of som is called *Saint Stephens* gate, situate on the north part tending toward the way which leadeth vnto the tribe of *Ephraim*, where vppon it was called the gate of *Ephraim*. From this gate vnto the gate of the corner

Ioas

4. King. 41.
2. Cron. 25
Nec. 8, 12,

THE CITTIE

71

Ioas king of *Israell*, beate downe the wall of *Ierusalem* by the space of foure hundred cubits, and in triumphant manner hee being caried into the cittie in his chariot through that breach, became Lorde of the cittie. The which wall together with the towers thereof, *Ozia* kinge of *Iuda* afterwarde restored againe.

Ios. 9. ant. 10.
Broc. itin. 6
Sal. tom. 8.
cap. 5.

157.

THE WATER GATE, the which was situate betwene mount *Sion*, and the mount *Moria*, in the valley called *Mello*, toward the east. It was called the water gate, bicause it opened a passage, vnto the fountaine of the water of *Siloe*: and bicause horses were carried through the same to be watred in the brooke *Cedron*. And for this cause it was called the easte horse gate and it tended toward the valley *Gehennom*.

Nec. 2. 3. 8
2 Cro. 23.
Iere 19. 31.
Broc. itin. 6.
Sal. tom. 8.
c. 5.

158

THE GATE GENATH, or the gate of kinge *Herods* Garden, which was not farre from the second wall of the cittie. By which, water was brought vppe into the Tower *Hippic*. By this gate the seditious priuily salyed out many times vppon the *Romaines*.

Ios. 6. bel. 6.
7. 8.

159

THE GATE OF THE KINGS GARDEN, which in mounte *Sion* was placed betwene two walles of the castle: by which kinge *Zedechias* fled in the night.

The

160

Neem. 3. **T**He gate of the high priests pallace, at the south side of the cittie.

161

2Cro. 33. **T**HE FISH GATE, the which was situate nexte to the tower of *Dauid* in the valley *Mello*, betweene mount *Sion*, and the lower cittie, towardes the weste: and by the vault adioyning to the same, it gaue a conuenient passage too and from the cittie to euery man. And it was called the fish gate, because through the same, fishes were brought into the cittye from *Ioppe*, and from other townes of the sea coast. This also had other names, as the gate of *Dauid*: and the marchants gate. *Dauids* gate, because it was nexte to *Dauids* tower: & the merchants gate, because by the same much marchandize were carried into the cittie from *Bethel*, *Hebron*, *Gaza*, from *AEgypt*, and from *AEthiopia*. By this gate strangers that came from the welte, were wont to enter into the cittie.

162.

Neem. 2. 3. **T**HE DOVNG GATE, on the east side of the cittie, toward the corner gate, on the north-east, cari- ed all the dounge and filth of the cittie which the raine gathered together, into the brooke *Cedron*. Where vpon it was rightly called the dounge gate.

163.

Broc. iti. 6. **T**HE GATES OF WOMENS TOWERS. On the north end of the city, by which the seditious brake forth vpon the *Romaines*, when they beleeged the cittie.

The

164.

THE VALLEY GATE, so named, because it made way into the valley of *Iosephat*, situate in the midst betwene the dounge gate, and the goulden gate, and not far distant from the sheepe market, and the poole called *Probatice*. The which also for this cause deserued to be called the droue gate, because the flockes of cattell which were soulede in the sheepe market and were to bee offered for sacrifice in the temple, were brought in by this gate. But now it is called *Saint Stephens* gate of the first martyr *Stephen*, which was stoned to death not far from the same.

165.

THE OLDE GATE, which being on the west part of the cittie, was called in time past by the *Iebusites* the gate *Iebus*. It was also called the iudgement gate, because in olde time, the Iudges did sit there in Iudgement. For then the Seniors did exercise iustice and Iudgement in the gates of their citties. And such as were condemned to die, went out at this gate. Where vpon *Christ* was led out of the same to bee crucified. Of this gate, there are at this day some oulde remainders and ruines to be seene.

166

THE ROCKE: which was very high, going alonge from the tower *Psephina* vnto mounte *Sion*, vpon the which the whole west wall of the cittie stood.

167

THE TOWER ANANEEL, the which being not far distant from the corner gate, towards the east
L and

74 THE TOWERS ABOVE

Nec. 3, 12. and by north, was very stronge and notable: whereof the holy scripture maketh mention often times.

168

2 Cron. 26. THE CORNER TOWER, standing alofte vpon the corner gate, which king *Ozias* did strongly repaier, and made it one hundred and fifty cubites high.

169

Vuil. Tyr. 9
be. fac. 3.
Broc. itin. 6.
THE TOWER OF DAVID: stronge and loftie, the which was builded by king *Dauid* in a corner of two deepe valleys, on the toppe of a broken rocke, with foure square stones moste firmly ioyned together with Iron and leade: whose singular fortitude, and notable bewty, for the commendation of Christs spouse (which is the Church) is spoken of by *Salomon* when he saith. *Thy neck is like the tower of Dauid, builded with bulmarkes, where vpon there hang a thousand shields; yea all the weapons of the Giants.*
Cant. 4.

170

2 Cron. 26.
Ios. 9, an. 11 THE HIGH TOWER, which was builded vpon the gate of the valley. The which also king *Ozias* repaired, and that it might be seene beyonde mounte *Oliuet*, hee made it one hundred and fiftye cubites high.

171

Nec. 3, 12. THE LANTERN TOWER, situate on the North end of the cittie, which men thinke was so called, bicause fier was continually kepte there, to serue as a marke both for land and seafaring men, to direct them the right way.

The

THE CITTIE.

75

172.

THE GREAT TOWER, which standing neere the wall of the temple was higher then the rest. *Necm. 3.*

173.

THE TOWER MEAH, otherwise *Emat*, that is to say of one hundred cubits, which was not farre from the temple. *Nec. 3, 12.*

174.

THE TOWER PSEPHINA, which was eighte square, of seuentie cubits highe, founded at the North-west corner of the cittie, vpon a very high rocke: being like a stronge tower, which by reason of the exceding hight thereof was feareful, from whence on a cleere day, men might behould *Arabia*, the sea, and the vttermoste borders of the *Hebrues*. The ruines whereof are as yet to be seene. *Ise. 6, bel. 2.*
S. 6.
Broc. Itin. 6

175

THE TOWER OF SILOE, which falling in Christs time slue eighteen men. *Luk. 13.*

176

THE DEEP VALLEY, which compassing mount *Sion* on the North and south parte, went all along the weste side of the cittie, euen to the gate of *Ephraim*, making a fitte and conuenient ditch for the Cittie. *Broc. itin. 6*

L 2

The

76 THE PLACES ON THE EAST,
THE PLACES WITHOVT
THE CITTIE.

THE PLACES AT THE EAST PART
OF THE CITTIE.

177.

*Aristeas.
lib. de 72.
interpreti-
bus.*

Mat. 21. 26
Mar. 11. 14

THE WATER, which was brought out of the temple by conduit pipes vnder the earth, issued forth here with greate noise, and so ranne into the brooke *Cedron*.

178.

BETHANIA, the noble castle of *Mary* and of *Martha* the sisters of *Lazarus*, hauing many houses, the which was situat beyond mount *Oliuet*, distant from *Ierusalem* fiftene furlongs, that is, two Italian miles. From which place, though it were but a little way off, yet by reason that mount *Oliuet* lay betwene, the cittie *Ierusalem* could not be seene: excepte from a little hill from whence part of mount *Sion* might be seene. Christe often times lodged in this house of *Martha*: where he preached the worde of God to *Mary* sitting at his feete. Here he raised vp *Lazarus* to life, after he had beene buried foure daies, and began to stincke. Here, hee sitting in the house of *Simon* the leaper, at the table together with *Lazarus*, *Martha* seruing the *Mary* annointed him with a most pretious ointment.

Beth-

PART OF THE CITTIE. 77

179.

BETHPHAGE, a little village, belonging to y^e priests situate at the east foote at the mounte *Oliuet*, from whence Christ sente two of his disciples vnto the Castle *Opposite*, or ouer againste them, to fetch the Asses and the Coulters. The which brought, and the disciples cloathes laide on the Coulters, hee rode on the same into *Ierusalem*. But comming down from mount *Oliuet*, and seeing the cittie, he wept on her, and prophesied hir vtter ruine because she knew not the day of hir visitation.

Math. 21.
Marke 11.
Luk 19.
Iohn. 12.

180.

THE CASTLE OPPOSITE, or which lyeth ouer against you (to vse the wordes of Christ) when he sent his disciples to fetch him the Asses. It was a village right ouer against *Bethphage*.

Mat. 21.
Mar. 11.
Luk 19.

181

THE WELL, nere vnto *Bethanie*, where when the Lorde came to raise vp *Lazarus*, *Martha* first met with him, and afterward called forth hir sister *Mary*.

Iohn 11.

182

THE LITTLE HILL, at the foote of mounte *Oliuet*, neere vnto the Doue-house a little aboue the valley of *Siloe*.

Ios. 6. be. 13

183.

THE WITHERED FIG-TREE, planted beside the way of *Bethanie*, the which bearing no fruite, but garnished only with leaues, was cursed of Christ and so presently withered.

Mat. 21.

L. 3.

The

184

THE DRAGON FOVNTAINE, which doth
 Neem. 2. springe euen at this daye, which was betwene the
 valley and the dung gate.

185.

GEHENNOM, the which also was called *Benhen-*
nom, that is to say, the valley of the sons of *Ennom*.
 Ios. 15, 18. It was a place which was situate in the Suburbes of
 3. King, 11. the cittie of *Ierusalem* towarde the South-easte. In
 Acts. 7. which place of *Benhinnom* was the tabernacle and the
 Idole *Moloch*: the which Idole as it was chiefe and
 principall amonge all the other Idols, so the same
 being the greatest abomination and moste hated
 vnto God, hee often times forbad the same in the
 scriptures. It was an Idoll the matter whereof was
 brasfe; made in the likenesse and similitude of a king,
 it was hollow within, and had a head like to the head
 of a Calfe, the other partes or members of the bo-
 dy hauing the shape and fashion of a man, the armes
 whereof were stretched out: whereto the children that
 shoulde bee offered were made faste, with the vehe-
 ment and extreame heate of the Idoll were burned
 and vtterly consumed being so houlden as it were of
 the same betweene his armes. For when the Idoll
 was made red whot with the fier which they had
 put into the hollownesse of the same, then the moste
 wicked parents of these children in moste cruell and
 barbarous manner, deliuered vppre their sonnes and
 their daughters to these detestable and diuelish Im-
 bracings

bracings of the Idoll, that so they might bee burnt.
 And this they did of a certaine deuclish deuotion;
 offeringe them vppre to the Diuell *Moloch* for a burnt
 offering of moste filthie fauour. Amiddest these
 horrible tormentes where with they were thus tor-
 mented, the miserable Clamor of the children could
 in no wise bee heard, whereby the parentes, mighte
 in any sorte bee moued to pittie or compassion, for
 that the priestes of this Idole *Moloch*, during the
 whole time of the sacrifice, did vsually make an ex-
 ceeding greate noise both with the trumpettes and
 drums. 4. King. 16.
 8. 21

Wherevppon that place was called also *Tophet*. In
 this abominable manner, *Achaz*, and *Manasses* 2 Cro. 28
 also, kinges of Iuda, beeing euen as madde as the 33.
 Common people, offered vppre their sonnes to the 4. King. 23.
 Diuell *Moloch*. The which detestable madnesse, the
 godly kinge *Iosias* seeking at the length to redresse,
 brake in peeces the image of *Moloch*, cut downe his
 Groues, and defiled the place thereof with the fil-
 thinesse of dead Carcasses, of bones, and of other vn-
 cleane thinges, and appointed it to bee a perpetuall
 dunghil for euer.

In this Valleye *Jeremye* at the commandement
 of GOD, breaking an earthen pottle in peeces against Iere 7, 19.
 the ground, before the Elders of *Iuda*: prophesied 32.
 that GOD would after the selfesame manner, break 30.
 and destroye both the Cittie and the people. Ac-
 cording to which prophesie, there was so great and
 mightie a multitude of people slaine there, because
 they had filled this place with the bloud of Innocent
 children, that this place was called no more the val-
 ley of *Tophet*, but *Poliandron*, that is to saye a heape
 of manye dead bodies, whose Carcases lyeng
 there.

80 THE PLACES ON THE EAST

there vnburied, became meat for the birdes of the ayre and for the beastes of the field.

186.

GETHSEMANI, a ferme place, at the foote of mount *Oliuet*. This had manie fruitfull oliue trees. When Christ intended to go vnto the garden that was in mount *Oliuet*, he came from his last supper into this place, heaue and sorrowfull vnto the death.

187

THE GARDEN OF OLIVET, in the mount of *Oliuet*, where Christ praied vnto his father three times, that the cuppe of his passion might passe from him. And being in an agony, as he continued in prayer, he swet bloud which fel droppe by dropp vnto the earth: at what time hee was comforted by an angell from heauen. In *Hieroms* time there was a Church builded on this place, which is as yet to be seene.

188

THE KINGS GARDEN, the which also was called the inclosed garden. It was in the Suburbes of *Ierusalem*, walled round about. And like to a parra-dise it was planted with trees, of all sorts of fruits, with hearbes, with flowers of most sweet sauour, and what soeuer els that might delight the senses. It had also most pleasant and conuenient walkes. In this was that famous fountaine *Rogel*, & the stone *Zoeleth*, of both which there is often mencion made in the Scripture; where *Adonias* when he purposed to raigne, offered oblations, and with his followers made a feast.

The

PART OF THE CITTIE. 81

189.

THE GROAVE OF MOLOCH, consecrated to the Idol *Moloch*: where the worshippers thereof, after they had ended their sacrifice, committed fornication vnder the shadow of the trees.

4.King.23.
Hieron.in
Ier.19,et.
in Mat.10:

190

THE MOVNT OF OFFENCE; it was a very high mountaine, situate on the south side of the kinges garden. Where the moste wise *Salomon* being nowe old, was seduced & made folish by his strange wiues, building a temple to *Melchom* the Idoll of the *Ammonites*, which also he worshipped.

191

THE MOVNT OLIVET; or mounte of Oliues, so called by reason of the great plenty of oliues which grew there: called also in Greeke *Elzeon*, which otherwise also is named the famous, and holy mountaine. It was situate on the east side of *Ierusalem*. It was seperated from the high cittie, the valley of *Cedron* lying betwen, distant from the cittie a Saboth daies iorney, according to the Scripture: but according to *Iosephus*, it was distant fise furlonges: who also addeth that the top of the hill was six furlongs from the city. For it was of so greate hight, that from the same, not only almost all the streetes of *Ierusalem* but also the dead sea, might easily be seene. And besides the oliues it abounded with palmes, pines, mirtells, and other fruitfull trees.

In the toppe of this hill, the holy king *David* fleeing from the face of his sonne *Abfolom*, weping, and barefooted worshipped God. In this mountaine also his

Dan.11.
Zach.14.
Acts.1.
Broch.stin.
5.
Breid.14.
Inl.

2.King.15.
son

M

Math.26.
Mar.14.

Mat.26.
Mar.14.
Luke.23.
Iohn.18.
Hier.in loc.
Heb.lib. G.
Broc. itin 6.
Bre.14. ul.

2.King.25.
3.King.1.
Cant.4.
4.Kings.25.
Iere.39.52
Ios.7.ant.
15. et.9. ant.
11.

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3 King. 11. sonne *Salomon* forgetting all godlinesse, erected a
4 King. 23. temple to *Astaroth* the Idole of the *Sidonians*, right
ouer against the temple of *Ierusalem* (from whence e-
uery one that committed Idolatry might be seene.)
The which also with all other places dedicated to I-
dols, *Iofias* vtterly destroyed.

Luk. 21, 22 both for quietnesse sake and also to pray, tarieng there
24: all the night. Also from the top of this mount, he as-
Iohn. 18. 8. cended into heauen, in the presence of his disciples
Act. 1. standing there and behoulding him, after he had bles-
sed them.

192.

THE MOVNT OF OFFENCE, a high mountain,
on the other side of the brooke *Cedron*, and on the
3 King. 11. North side of the mounte *Oliuet*, distant from *Ieru-*
4 King. 23. *salem* foure furlonges. Whereon *Salomon* by the mo-
Broc. itin. 6. tion of his heathenish wiues, builded a Temple to
Sa. 6, cap. 5. *Chamos* the Idole of the *Moabites*. This also *Iofias*
brake downe. In the time of the *Machabees* a Castle
was builded on this mount, some tokens whereof are
to be seene at this day.

193

THE FVLLERS MONVMENTE: the which
Iose. 6, bel. 6 was not farre from the Corner gate, in the North-
easte.

194.

THE PALME TREESE, wherof mention is made
Nem. 8. in *Neemias*, and in Saint *Iohns* Gospell.
Iohn. 12.

PARTE OF THE CITTIE.

83

195

THE DOVE-HOVSE, on the South ende of the
mount *Oliuet*; It was made of stone, round, loftie, Ios. 6, bel.
and fashioned like a tower, wherein were store of doves
to the number of foure or fise thousand.

196

THE BRIDGE OF CEDRON, made of stone, Bre. 14, lvi.
with one arche erected ouer the brooke *Cedron*,
which *Helena* the Emperes caused to be made in that
place.

197.

THE SEPVLCHER OF THE VIRGIN MARY, Ioan. Da-
which was in the valley of *Iosaphat* neere vnto the masce de
ferme place of *Gethseman*, at the foot of mount *Oliuet* dormitions
wherein the body of the most holy and blessed virgin, *Deipar*.
was decently buried by the Apostles.

198.

THE COMMON PLACE OF BVRIALL, which 4 King. 23;
was in the velley of *Iosaphat*, where the common Ierem. 26.
fort of people were buried.

199.

THE FOVNTAINE OF SILOE, whereto was Iai. 8. 22.
ioyned the poole of *Siloe*, the which also is called Nee, 3.
the lower poole, lyeng on the weste side of the valley
of *Iosaphat*, and springing from the roote of mounte
Sion. The water thereof being cleere, sweete, and
plentifull, ran with a still and calme streame into the
brooke *Cedron*.

This fountaine kinge *Hezechias* repaired. In the
M 2 poole

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Jobn 9. poole of this fountain the man which was borne blind
Broc. itin. 6. washing his eies which Christe had annointed with
Breid. 14. clay and his spittle, receiued his sight. *Iosephus* teste-
Inl. fied that *Siloe*, and all other waters which were with-
pasch die. out the cittie, did so faile and vanish away before the
197. comming of *Titus Caesar*, that water was sould hard
Io. 6. bel. 11 by them. And after his comming, they did so abound
to him and his hoast, that they had water enough for
them and for their cattell. Concerning the vertue of
this water, the most dilligent Surueyour of this place
Sal. tom. 9. *Saligniatus*, writeth in this sort. *The water of this foun-
taine is of greate price at this day, euen among the Sara-
cens themselves. For whereas naturally they be rammage
and stinke like Goates, they washing themselves and their
children therein, doe mitigate the euill sauour thereof.
The Turkes also make great accoumpte thereof, for that
they finde by experience, that the vse thereof is good for
the sight of their eies.*

200

Acts. 7. STEPHEN, the Deacon, in the very flower of his
youth, was stoned to death, praying to God for
them that stoned him, whose garments the young
man Paule kept. This man, was the firste that trium-
phed with the palme of martirdome.

201

1. King. 3. THE BROOKE CEDRON; is a riuer on the easte
Iere. 31. side of *Ierusalem* betwene the same and mounte *O-
liuet*, which being increased with diuers springs issu-
Ios. 8. ant. 1. ing from all partes out of the mountaine, and pooles,
et. 6. bel. 13. ran through the valley of *Iosaphat*, and *Gehennom* with
Ezech. 47. a siluer streame, and so passed through the plaines of
the wildernesse into the dead sea.

On the bankes of both side this riuer, there grewe
many

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many frutefull trees: the pleasant shew whereof, toge-
ther with the gardens neere adioyning which were
watered with the cristall streames of *Cedron*, greatly
delighted the eies and mindes, of such as walked by
the same. King *Dauid* passed ouer this riuer bare footed,
bare headed, and with watery eies, accompanied
with his moste trusty frendes, fleeing from the face of
his sonne *Absolom*. Christ also went ouer the same,
with his disciples when hee wente to the garden of
mount *Oliuet*.

202

THE VALLEY OF IOSOPHAT, the which also
is called the valley of *Cedron*, and the valley of
Mountaines. It is a wide and deepe valley betwene
Ierusalem and mounte *Oliuet*, compassing the cittie on
the east parte, the which is made very fruitfull by the
passage of the brooke *Cedron*. The greate deepenes
of this valley was much filled by *Titus* and *Adrian*
the Romaine Emperours, casting into the same great
store of earth with the ruines of the temple and cittie,
yet it was not therewith any thing neere leueled. In
this valley, the godly and religious kinges of *Juda*, *Asa*
Ezechias and *Iosias*, burned the Idols of the temple;
and cast their ashes into the brooke *Cedron*.

This valley was the common place of buriall for
the whole cittie, where all the common sorte of peo-
ple were buried. For it was the manner of the Iewes
to bury their dead courses out of the citty. And in the
same place, the Turkes are now buried.

203.

THE VALLEY OF SILOE, so named of the
fountane of *Siloe*: wherein the Iewes which at this
day dwell at *Ierusalem*, are buried.

The

86 THE PLACES ON THE EAST

204

4 Kings 25.
Isai. 7. 36.

THE WAIE OF THE FVLLERS FIELDE, lying betweene the water of *Siloe* and the South-easte corner of the cittie: Here the Prophet *Isaias* foretoulde king *Achaz*, that Christ should be borne of a virgin.

205

Ioan. Pasc.
in peregr. f.
die. 190.
193. 194.
197. 200.
et 207.

Isai. 53.
Iere. 11.

THE WAY OF THE CAPTIVITIE. These small prickes traced foorth in length (as you see) doe demonstrate the way, by which Christe was ledde captiue for the redemption of mankinde. For being come into the garden of mounte *Oliuet* to pray after his laste supper in the parlour of mounte *Sion*, and hauing offered to GOD his Father the holye sacrifice of praier, returning from thence hee mette with his enemies which came to take him, to whome hee yeldded him selfe. Who hadde scarce gone forrie steppes from the place where hee prayed, but the soldiours which were sente from the highe priestes and rulers of the people, layed handes on him, tooke him, and bound him.

Psal. 109.

From whence he was presently caried as a meke Lambe by those rauening woolues, armed with weapons, ouer the brooke *Cedron*, to the house of *ANNA*, which was distante from the place where hee was taken, two thousande three hundred and fixtie pases. And from hence hee was caried to the Pallace of *CAIPHAS* three hundred and thirtie paces. And so afterwarde hee was conducted by the souldiours and by the people to the pallace of *Pilate*, which was distante from that of *CAIPHAS* a thou-

land

PART OF THE CITTIE. 87

sande pases. And from thence to the pallace of *HEROD* which was distante three hundred and fiftie paces. Lastly from thence againe to the pallace of *Pilate* hee was caried by another way then that which hee came, the distance of fixe hundred elles which make about the length of halfe a myle and more. The pases whereof wee speake here, containe two foot and a halfe.

206

THE WAY, TO ANATHOT, to Bethel, and to the wildernesse.

Broc. itin 6.

207

THE WAY TO IERICO, and to ENGADDI, of the which there is mention made in some of the Euangelists.

Luke 10.
Mar. 11.

208

HERE THE THREE APOSTLES, Peter, James, and John, sate while Christe prayed in the Garden, being aboute a stoncs caste from the selfe same place.

Mar. 14.
Luke 22.

209

HERE the other eight Apostles taried being distante about a quarter of a mile from the other three places.

Mat. 26.

210

HERE CHRISTE, to make vs free, was betrayed with a kisse by the Traitor *Judas*, and was bounde with hard and straight bands (as if he had been an euill doer) by the Iewes, whom he beate downe backward to the ground

Mat. 26.
Mar. 14.

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Luk. 22.
John. 18.

ground by the word of his mouth. There *Simon Peter* moved sodainely with great seruencie, stroke the seruant of the high Priest whose name was *Malchus*, and cut off his right eare: which christ immediately restored againe. But the rest of the Apostles being ascard left the Lord and fled.

211.

Mat. 23, et.
25:
Mar. 13.
Luk. 21.

IN this place of mount *Oliuet* right ouer against the temple neere to a certaine water, Christ sate with his disciples, making a longe sermon concerning the destruction of *Ierusalem*, the afflictions of the godly to come, the comming of false prophetes, the signes of the ende of the world, and concerning the manner of the last iudgement. In the which place, there was afterward builded a temple which is now desolate.

212.

Mat. 21.
Mar. 11.
Luk. 19.
John. 12.

THIS WAY Christ came to *Ierusalem*, sitting vpon the *Asses colt*, wayted on with a great company of men, som going before, and other some following after him: where vnto also a great number which came out of the cittie ioyned themselues. So that he seemed to be receiued of all men with so greate fauour, that many spracd their cloathes in the waye, som cutting downe the bowes of palmes, oliues, and other trees, to honour him there withal, strowed them in the way. And the voices of such as reioyced was heard in euery place as he went resounding with these cries, *Osanna in the highest, blessed is he that commeth in the name of the Lord*. With this pompe and triumph the que king and humble triumpher, entered in at the goulden gate, and rode aboute the temple, and the greaest part of the cittie. With this newe spectacle, the whole cittie was moued saying, *Who is this?* The mul-

PART OF THE CITTIE. 89

multitude which followed him answered, *This is Iesus the Prophet of Nazareth a Cittie of Galile*. Then the crie of those that reioysed and were gladde increased more and more, and men and women, young and olde, yea which is wonderful, the very infants, which came from al parts, cryed out together, *Osanna to the sonne of Dauid, Blessed bee the king of Israel, which commeth aking in the name of the Lord. Blessed be the kingdome that commeth in the name of him, that is Lord of our father Dauid: peace in Heauen, and glory in the highest, Osanna in the hyghest*. With these ioyful voices and cryes, they proclaiming their *Messias*, followed him euen into the Temple. Where this newe king happily beginning his kingdome, presently healed the blinde and the lame. In the meane time the wicked and enuious Pharisies, the chiefe priestes and Scribes, doo fret and fume, who seeing the great maruels which he did, and the children crying in the temple, *Osanna to the sonne of Dauid*, laid among themselues, *Do ye not see how we profit nothing? Behold the whole world goeth forth after him*. Wherevpon they begin with Iesus himselfe saying, *Master, doost thou heare what these say? Rebuke thy Disciples*. To whome he shewing that this was long before prophesied of by the Prophet, answereth, *Why should they not? Haue ye not read, Out of the mouth of very babes and sucklings thou hast ordained praise? I say vnto you if these holde their peace, the stones shall presentlie crye*.

Psal. 8.

N

THE PLACES ON THE SOVTH PART OF THE CITTIE.

213.

Dan. 14.
Breid. 14.
Iul.
Salig. t. 10.
cap. 2.



ABACVC. Here the Angell of the Lord taketh vp the prophet *Abacuc* by the haire of the head, as hee was caryng to the reapers in the felde their dinner, and caried him with the same meat into *Babylon* to feede Daniel, being shut vp in the Lyons denne. Who being fed, he brought *Abacuc* hither againe.

214

Zach. 11.
Mat. 27.
Act. 1.
Niceph. 8.
Hist. ec. 13.
Broc. itin. 6.
Breid. 14.
Iul.

Salig. tom. 6.
cap. 5, et. t.
10, cap. 1.
Pas. d. 197.

ACELDEMA, or *Haceldemach*, that is to saye the felde of bloud. It was a potters felde situate at the South parte of mounte *Sion* hauing behinde it a hill of the same name. This felde, by the counsaile of the Iewes, was bought with the thirtie peeces of siluer for the which *Iudas* soulded Christ, that it might serue to bury strangers in, the middle parte whereof the Emperesse *Helen* caused to be inclosed with a foure square wall in length seuentie and two foote, and in bredth fiftie. And the same to bee couered ouer with a rooffe hauing seuen loope holes by which the deade bodies of Christians might be let downe.

The vertue of this earth is reported to be wonderfull, and almost incredible, to witte, that it bringeth and consumeth into dust, the bodies of the dead men within the space of twenty foure howers, leauing nothing but the bones.

The

215

THE FVLLERS FIELDE, which lay all alonge at the South ende of the cittie, euen from the valley of *Siloe* east ward vnto mount *Gihon*, towards the west and betweene the wall of the citty and the water. In this felde the Fullers did scoure their cloathes in the brooke next adioyning, and did set them on tainters, and so dry them.

4 King. 18.
Isai. 7. 36.

216.

THE DENNE, OR CAVE, of *James* the lesse, wherein he is said to haue hid himselfe by the space of three dayes, hauing vowed not to eate breade vntill Christe was risen agayne. For the which cause the Lorde appered to him a parte, after his resurrection.

Hic. 10. 1. in
catal. script.
Eccle.
1 Cor. 15.

217

THE CAVE OF PETER THE APOSTLE, wherein after hee had denied the Lorde thrise, hee repented him and mourned with many teares.

Breid. 18.
Iul.

218

THE TENTS OF THE ASSYRIANS, of whom for a reuenge of their blasphemy, the most stronge to the number of 185000 in the very first night of the beseeing *Ierusalem*, were slaine by the Angell of the Lord, and (as *Augustine* reporteth) their bodies were brought into dust, that they might not infect the aier: their garments, armour and weapons notwithstanding remaining whole and sound, that the people of *Ierusalem* might haue the spoile.

4 King. 18.
19.
2 Cron. 32.
August. t. 10
ad fratres
in ere ferm.
25.

N 2

The

Breid. 14.
Iul.

THE HOVSE OF ELIAS, wherein it is said that the prophet *Elias* sometime dwelt. Where afterward also a Church was builded.

Iosu. 15, 18
4 King. 15.
2 Cron. 26
Amos 1.
zach. 14.
Ies. 9, an. 11

THE MOVNTAINE EROGE, otherwise called the *South Mountaine*, being very high and loftie, bowing a little towarde the west. Concerning this mountaine this is worthy to bee noted; That, when *Ozias* king of Iuda presumed to put on him the priests attire, entered into the sanctuary of the Temple, and offered vpon the golden altar, the incense of sweete fauour vnto God: by and by there came a great earthquake, (whereof also *Amos* and *zacharias* the Prophets make mention) whereby the vpper part of the Temple was shaken, and this mountaine cleft in the mids, with so great and terrible violence, that one part thereof falling and tumbling downe was rolled and carried by the space of foure furlongs euen right ouer against the East mountaine (which is called the mount of offence) where at the length it staid. King *Ozias* himselfe in the meane time, blasted and terrified with lightning, was stricken in the forehead with a Leprosie. For the which cause he being presently cast out of the Temple and Citty, languished all his life long, and was shut vp in his house and separated euen till the day of his death.

Mat. 2.
Breid. 14.
Iul.
Sal. tom. 10
6, 2.

AFOVNTAINE. At this Fountaine, the *Starre*, which vanished away when the three wise men, which came from the East, were entered *Ierusalem*, appeare d.

appeared vnto them againe: and led them vnto *Bethlehem*.

THE CAVE OF the Prophet *Jeremy*: wherein he sitting with a greeued and sorrowfull mind, wept, moored, and bewailed the destruction of *Ierusalem*, with sobs and sighes. Where *Helena*, the Empresse (as *Nicephorus* testifieth) builded a notable monument.

ISAIAS. Here that notable Prophet *Isai*, when hee prophesied in *Ierusalem* about threescore and ten yeares, by the commandment of king *Manasses*, was split through the body with a sawe, and was buried vnder an Oake, whose sepulture is to be seene at this day.

Argum. in
Isaiam.
Hierom tra
dit. Heb. in
c. 2. Pa. 33.
Broc. itin. 6.
Breid. 14.
Iul.

THE CAVES OF THE APOSTLES. There are many Caues, wherein eight of the Apostles (as it is reported) hid themselves, during the time of the Lords passion.

THE MONVMENT ABSOLOM, is a marble pillar, with an Inscriptio on the same, distant from *Ierusalem* two furlongs: which *Absolom* beeing alive set vppe to himselfe for a monument in the kings valley: where there is as yet to be seene a great heape of stones, which daily is increased more and more. For the Pagans and strangers passing by that way, vse this for a custome, that euery man cast a stone at the

94 THE PLACES ON THE WEST

*Breid, 14.
Iul.*

Paſ.d. 191.

pillar, and challenging as it were, according to the lawe, his rebellion againſte his father Dauid, they curſe him with this malediction, *Cursed be the Parricide Abſalom, and accuſed be all they for euer, which vniuſtly do perſecute their parents.*

226

THE RIVER OF THE VPPER FOVNTAINE, ſituate on the South parte of mount Sion (which *Hieron* calleth the *Fullers fountaine*) the which the noble king *Ezechias* repaired with the conduct therof alſo. i his he choaked with earrh, at what time the *Aſſyrians* beſeeged *Ieruſalem*.

*4. King. 18.
2 Cron. 32.
Iſai. 7. 36.
Hier. in loc.
Heb. lit. T.*

227

THE SEPVLCHER OF ZACHARIAS, the ſon of *Barachias*, whome the Iewes flue betweene the temple and the altar.

THE PLACES ON THE WEST SIDE OF THE CITTIE.

228.

BAALPARASIM, is a field in the valley of *Raphaim*, wherein Dauid the king, at the firſt time, ouerthrew the *Philiftians*, and buried their Gods which he found in their tents.

*2 King. 5.
1 Cron. 14.*

229.

*Iofe. 14. ant
24. et 1. bel
12.*

HERODS TENTS, which as *Iofephus* witneſſeth, he pitched on the weſte part of the cittie.

The

PART OF THE CITTIE. 95

230.

THE FOVNTAINE GIHON THE LOWER, *2 Cro. 33* which ſprange vp in the end of the fullers field, the waters wherof *Ezechias* brought vnto the vpper fountaine. *Broc. itin. 6.*

231.

THE FOVNTAINE GIHON the higher, ſpringing from the mount *Gihon*, which afterwards *Ezechias* ſtopped vp, and cutting deeper into the rocke, he brought the waters thereof vnto the weſt parte of the cittie of Dauid, by conduct pipes vnder the earth, by which he brought it through the middeſt of the cittie, into the innermoſte fountaine, leaſte when the cittie ſhould be beſeeged the people might want water. *4. King 20.
2 Cron. 32.
Eccle. 4 8.
Broc. itin. 6.*

232.

IVDAS, who of an Apoſtle being become a traytor, *Mat. 27.* hoong himſelfe vpon a wilde figge tree: And being *Acts. 1.* hanged bruſt aſunder in the midſt, and all his bowels guſhed out.

233.

THE MOVNT OF CALVARIE, a rockie mountaine of meane hight, called in the Hebrue tongue *Golgatha*, which was nexte to the Northwest parte of the cittie. In the which place offenders condemned in open iudgement, were put to death. Where at all times, a man might ſee the boanes and bowels of men hanged, or otherwiſe put to death. Here, *Chriſte Ieſus* our ſauour, which knew no ſin, becam (as the Apoſtle ſayth) ſinne for vs, that is to ſay, was made a ſacrifice for

*Iere: 31.
Mat. 27.
Mar. 15.
Luke 23.
Iohn. 19.*

2 Cor. 5.

96 THE PLACES OF THE WEST

for our finnes, and as if he had beene an euill dooer was hanged between two theeues, and for our saluatiō crucified. So that now mounte *Caluary*, which aforetime was a place moste infamous, by the passion and bloud of Christ, is now made famous and honorable.

234.

*Broc. itin. 6.
sal. tom. 6.
cap. 5.*

MOVNT GIHON, a mountain full of stones, high and long, which running along by the West part of the Cytty, growing lesse and lesse towards the gate of iudgement, is seuered from the Citty by a deepe valley. In this mountaine, at the commaundement of *Dauid*, *Salomon* was annoited king, by *Sadoc* the chiefe priest, and by *Nathan* the prophet with the holie oyle. To whom immediatly all the people cryed, *God saue king Salomon*.

235

THE MONVMENT of *Anani* the chiefe priest, of which *Iosephus* maketh mention, in his sixt booke, and thirteenth chapter of the Iewes warre.

236

*2. King. 5.
1 Cron. 14.*

THE PEARE TREES of the valley *Raphaim*, the which *Iosephus* calleth the wood of weeping, neere vnto the which *Dauid* asisted by God from Heauen, gaue a second ouerthrow to the Philistines, pursuing them a great way.

237

*Isai. 11.
Mar. 25.
Mat. 1. 6*

THE SEPVLCHER OF CHRIST, was a newe Monument, eight foot long, distant from Mount *Caluarie*, one hundred and eight foot, and from mount *Sion* about a mile: which *Ioseph* of *Arimathea*, a noble

PART OF THE CITTIE. 97

noble Senator, had hewen out in the rocke for himselfe, in the Garden neere vnto mount *Caluarie*. In the which Sepulcher he together with *Nichodemus*, and the virgine Mary, with other godly women, buried the body of Iesus, being with the consent of *Pilate* taken from the crosse, and then trimmed with mirre and Aloes, and wrapt in a finelinnen cloath, was put honorably into the same, the head layed toward the west: And rolling a stone of exceeding waight to the mouth of the monument, he went his way. But in the meane time, the chiete priestes and *Pharises*, going about to hinder the resurrection of Christ takinge vnto them a strong garde of soldiors, watched the sepulcher, and sealed the stone which shut vp the mouth of the sepulcher, least the keepers and watchmen being corrupted with money shoulde deale deceitfully. But this dilligence of the Iewes, by which they went about to houlde Christ in the graue from rising againe, increased the miracle, and confirmed the faith of the Resurrection. And there hee firste of all appered to *Mary Magdalen*, at the monument as shee was weeping, in the likenesse of a Gardener.

*Luke 23.
John. 19.
Nicep. 8.
Hist ec. 30.
Beda in
Mar. ca 16.
Broc. itin. 6.
Bred. 12
Iul.*

*Sal. tom. 7.
cap. 3. et 6.*

*Mar. 16.
John 20.*

238.

A WOOD, neere vnto the cittie, as is to be gathered by *Iosephus* in his sixt booke and fourtene chapter of the Iewes warre.

239

THE BROOKE, OR RIVER GIHON, at the south-west corner of the cittie: which kinge *Achas* had begun to bringe from the lower fountaine *Gihon* into the vpper fountaine: the which kinge *Ezechias* at the last finished.

2 Cron. 32.

O

The

240

Iere. 31.
Lira. 3bid.

THE VALLE OF DEAD CARCASSES, which lay betweene mount *Caluarie*, and the walles of *Ierusalem*: so called, because the dead carcasses, bones, & ashes, of such as were put to death or burnt on mount *Caluarie* were cast thereinto.

241

2Cro. 33.
Ios. 6. 6c, 13
et 15, et 18,

THE VALLEY OF THE FOVNTAINE GILHON: whereof mention is made in the booke of the Cronicles, and in *Iosephus*.

242.

2.Kin. 5. 23
1 Cro. 11.
14.
Mai. 17.

THE VALLEY *Raphaim*, that is to say, of Gyants. It is a valley on the west side of the cittie very large & great, which beginneth at the north part, and extendeth vnto the South; bringing forth most plentifully in time past excellent wheate, wine, oyle, and al other fruites. In this valley Dauid by the helpe of God, twise ouercame the *Phillistines* which fought to inuade him with a great armie.

243.

Actor. 8.
Broc. itin. 6

THE WAIFS TO BETHLEHEM, *Emaus*, to *Gaza*, and to *Ioppa*, which *Salomon* made with flint and stoane, euen as he did other waies, which led to *Ierusalem*, both to make the passage more easie, and also to shew forth the magnificence of his kingdome in this point.

244.

THE WAIE TO SILOE, and to *Gabaon*, whereof *Brocardus* in his sixt booke of his traueile maketh mention.
Here

245.

HERE CHRIST fell againe; as according to the tradition of the fathers of old. *Pas. d. 10.*

246.

HERE IESVS turning himselfe about to the women that mourned and wept, sayde, *ye daughters of Ierusalem, weep not for me; but weep for your selues and for your children, because the day shall come, &c.* *Luke 23. Breid. 14. Iul. Salig. tom. 8 cap. 7.*

247.

HERE CHRIST FELL DOWNE the third time vnder his crosse: as the fathers of old time haue affirmed. *Breid. 13. Iul. Pas. d. 181. et 212.*

248

HERE CHRIST WAS STRIPT OVT OF HIS GARMENTS; whose body being all to torne with whips, could not but be very soare, wherunto his bloody garments cleauing gaue newe occasion of paine, when they were violently pulled off. And standing therenaked al the while that the cros was a preparing, in the cold & wind, he sate down at the length vpon a stone, where he dranke wine mixt with gauls & mirh. *Psal. 38, et 68. Mai. 63. Mat. 27. Mar. 15. Breid. 12.*

249

HERE CHRIST BEING LAYED ON HIS BACK ON THE CROSSE, and stretched out vpon the same, his hands and feete was nayled thereunto with Iron nayles: and his tender members were with such force strayned and racked vpon the crosse, that the very arteries and sinewes werel loosened, and all his bones might be toulde. *Psal. 21. zach. 13. Iohn. 20. Salig. 10. 7. cap. 4. Pas. d. 214.*

O 2

This

Mat. 27.
Mar. 15.
Luk. 23.
Iohn. 19.

THISIS the most notable and memorable place of the whole world, euen the clifte of the Rocke of mount *Caluarie*, wherein the Crosse bearing the bodie of Christ, was fastened about high noone of the feaste day of Passouer. Vpon the top of which crosse, a white table was fastened, expressing the cause of his death, written with *Pilats* owne hand in these woordes of *Hebrue*, *Greke* and *Latine*.

IESVS OF NAZARETH, KING OF THE IEWES

Math. 27.
Mar. 15.

Further it is to be remembered, that the Iewes did in such manner erect and set Christ vpon his crosse, that his backe partes might be toward *Ierusalem*, and his face towards the west. For they demed him vnwoor thy to haue his face toward the holie cittie. But wee

Luk. 23.

must thinke, that this was not done altogether by fortune, or without a mystery: but rather by the singular dispensation of God, his miseries seeme to be no false prophets of our felicitie, by this meanes, and by this dede forewarning them of that which the Prophet *Jeremy* had prophesied it should come to passe, saying *I will scatter them with an East wind before the enimie, I will shew them the backe and not the face, in the day of their destruction*. For as saint *Hierom* saith, seeing they are dispersed throughout the whole world, and do cal

Iohn. 19.

*Beda in
Luc. cap. 23
Bred. 12.
Iul.*

*Salig. to. 7.
cap. 5.
Iere. 18.*

*Hieron. in
Iere. cap. 18
Psal. 58.
Isai. 10.*

vpon God night and day in the synagogues of Sathan, God sheweth vnto them his backe, and not his face that they may knowe that hee is alwaies going from them, and not comming towards them: And that euen in the day of their destruction, that is to say, during all the time after the passion of our sauiour, vnto the very ende of the worlde: that when the fullnesse of the Gentiles is come in,, the remnant of the people

ple of *Israell* may bee conuerted at the laste, and bee saued. And I verily coniecture that by this their cruelty, they were foretellers of our felicity. For in that they did sette the moste sweete and amiable face of our sauiour towards the weste, it seemeth vnto me to note no other thinge, but the very same which the kingly Prophet longe before had toulde shoulde come to passe saying, *His eyes behoulde the gentiles*. For hee hauing the eyes of his mercie opened and fixed vpon vs, from the time of his passion, will not cease to looke vpon vs with a fauorable countenance euen vnto the end of the world.

Rom. 9.
and. 11.

Psal. 65.

Therefore, Christe being on this manner hanged on the crosse, three howers naked, bloody, wounded, crowned with thornes, did hang between two theeues in most grieuous torments, partaker with them of the paine and punishment, as if he had beene a companion with them in their wickednesse: The which thing the prophet *Isaias* foreshewed should come to passe, saying, *Hee was reputed among the wicked*. Whome in the meane time, the Iewes, the high priests, together with the Scribes and elders of the people passing by, yea the common soldiors also, and the theefe that was crucified with him, in steed of consolation, which belongeth to al that are afflicted, in most reprochful manner scorned him, shaking their heads, and saying, *Thou which destroyest the temple of God, and buildest the same againe in three daies, saue thy selfe: if thou beest the sonne of God, come downe from the crosse, He saued others, him selfe he cannot saue*. If he be Christ the king of *Israell*, let him come down now from the crosse; and wee will beleue him. He trusted in God, Let him deliuer him now, if hee will haue him. For he said *I am the son of God*.

Iesus most patiently suffering all these things more bitter then the crosse, was so far from reuenging them

102 THE PLACES OF THE WEST

that he praied for them that mocked him saying, *Father forgiue them for they know not what they doe*. And to the other of the thecues requiring mercy hee promised *Paradise*, saying, *Verely I say vnto thee, This day thou shalt bee with me in Paradise*. And then behoulding his well beloued mother, and the disciples also whome he loued, and commending a virgin to a virgin, said vnto his mother, *Behould thy sonne*. And then he sayd to his disciple, *Behould thy mother*: who from that hower forward tooke her for his owne. While these thinges thus proceeded, the sunne abashed at those passions which the creator of all the worlde suffered on the crosse, as it were mourning hid his face: and was darkened from the sixte hower, (at what time it shyneth in greatest glorye) vntill the ninth hower.

Then Iesus complayning that he is forsaken of his father, cryed out with a strong voice saying, *My God,*

4. *My God, why haste thou forsaken me?* This donne, to the ende all thinges that were spoken of by the prophets, might be fulfilled, hee sayd, *I thirste*. Straight

5. way one running, as though he would doo him some good, when he had taken a spounge, and filled it with vinegre, hee put it vppon a reede and gaue him to drink. Iesus wonderfully thyrsted for the saluation of men: but the Iewes offered him nothing but gaule and vinegre. And so soone as Iesus had tasted the

6. vinegre, hee sayde, *It is finished*, geuing thereby to vnderstand, that the sacrifice was truly ended according to the will of his father. And once againe crying out with a loud voice and with sheading of teares, hee sayth, *Father into thy handes I commende my spirit*: And so bowing downe his heade (a man of flourishing age) hee yealded vppe his breath, the nyynth hower of the five and twentieth day of March, and in the

PARTE OF THE CITTIE. 103

thethree & thirtith yere of his age and three moneths. But in the yere from his Incarnation, the thyrty and foure.

By this sacrifice, the moste high and euerlasting priest inflamed with most singular and vnspeakeable loue, offered him selfe a sacrifice and a peace offering to God his father, and by his death destroyed death, ouercame Sathan, brake a sunder hell gates, restored life, and opened vnto all beleeuers, the euerlasting kingdome of heauen. For this cause, the fathers of old time, ingraued in siluer these words of the psalme in Greeke, and set it in the circumference of the hole which was made on the toppe of mount *Caluary*, and wherein the crosse of Christ was fastened, but now they are ingrauen in copper thus.

ὁ δὲ ὁ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς, that is to saye, *Here God our Kinge before worldes wrought saluation in the middest of the earth.*

The which one and onely bloody sacrifice moste truly and lawfully made, hee woulde not by and by so soone as he was dead be taken from the crosse, but euen as when he was aliue, so when hee was dead, by the space of three howers he hong as a spectacle to all men: and as he spared no one member from torment to his will was to shed all his bloude, euen to the very laste droppe of his moste pretious heart, and to open the fountaine for the wathing away of our sinnes, the which we may vse to our endlesse comforte. Therefore one of the soldiors perceauing and opening his side and heart, presently there issued forth bloude and water as from a moste liuely springe, to the sanctifying and saluation of his Church. In the meane season all thinges gaue testimonie to their Lorde and makers death. The vaile of the Temple rente a sunder in two

partes

*Psalm. d. 223.
et. 224*

*Zach. 13.
Isai. 12.
Zach. 12.*

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partes: the earth was shaken and quaked, the graues opened, the deade bodies of men arose againe, and the stoanic rockes, (to the shame and reproach of the Iewes for the hardnes of their hartes) claue a sunder & burst in peeces.

251

Iohn. 19.
Luk. 2.
Breid. 12.
Iul.
Salig. 10, 7.
cap. 5.
Paf. d. 225.

HERE the blessed virgin *Marie*, accompanied with *Iohn*, with *Marie Magdalen*, & with other women, stood with a firme mind and constant faith, where according to the prophesie of *Simeon*, the sword of sorrow pearced her soule.

252

Iohn. 19.
Pfal. 21.

HERE the soldiours which crucified Christ, parted his garments among them and cast lotts for his seamesles coate who should haue it, that the saying of the prophet might be fulfilled, *They parted my garments among them, and for my Vesture they did cast lottes.*

253.

Breid. 12.

HERE the dead Corpes of Christ, being taken down from the Crosse, was deliuered to the blessed virgin *Marie* to be buried.

254

Math. 28.

HERE Christ meteth with the women, which returned from his Sepulcher toward *Ierusalem*, and saluted them, who imbracing and kissing his feete worshipped him.

255

Luk. 24.
Mar. 16.

HERE Christ in the forme of a straunger, went with the two disciples toward *Emaus*: and in the way as they

SIDE OF THE CITIE. 105

they went together, he interpreted *Moses*, and the Scriptures of all the prophets, which he proued to be fulfilled in him.

THE PLACES ON THE NORTH SIDE OF THE CITIE.

256.

THE tents of the *Chaldeaans*. On this North part of the citie, *Nabuchodonozor* kinge of *Babylon*, and the *Chaldeaans*, scaled the wals of *Ierusalem*, and wan it. 4 King. 25.
Iere 1, 39, & 52.

257

THE TENTS of the *Romaines*, the which were pitched betweene the *Womans* towers, and the tower *Ieshbell*, 2.
PSEPHINA. On this parte, although inclosed and fortified with a triple wall, *Titus* and the *Romaines* assailed *Ierusalem*. For on this parte onely, the city was fouteable. And albeit the other partes were compassed round about with one single wall onely, yet the same being very strong, and sette vppon stony and cragged rocks, and hauing also deepe valleies or trenches impassable, were inexpugnable. Therefore they began to scale the first wall, which was the outermost and third wall of the citie. After that they tooke in hand the second wall: And then the third wal of the citie, which wall also called the old wall. Next they took the castle *Antonia*: And so the temple, which was fortified like a castle and last of all they entered mount *Sion*, of al the rest the most strong. At what time also the Christians tooke this citie in hand to win it, they began their enterprise on this part, among whome *Godfrey of Bullion* was the first that entered the wal, nere vnto the gate of *Ephraim*, whose soldiours following the assalt like men, opened

Wid. Tyr. bel
fac. lib. 8,
cap 5 et 18,

106 THE PLACES ON THE NORTH
opened immediately the sayde gate, and so wan the
cittie. The which also the *Saracens* besceging on the
same parte, wan from the Christians.

258

Iere, 31. THE HILL GAREE, the which was neere to *Ierusalem* on the north.

259

Iof. 6. be. 13 EREBINTH was a little village on the north.

260.

Iof. 6. be. 2. 4. 7. GARDENS AND FEARMES, inclosed with wals
and hedges: where *Titus* taking a vew of the citty
was in danger.

261

Iose. 20. ant. 2. 3. et 6. bel. 2. 5. 6. Euseb. 2. Hist. eccl. 12. Hier. 10. 1. Epist. 23. ad Euseb. THE SEPVLCHER of *Helene* Queene of the *Adiabens* (who vittailed *Ierusalem* in the time of the
famine with wheat) the which she moste sumptuously
builded with three pinacles, about three furlongs di-
stant from the cittie. Wherin she was buried with her
son *Isates*: the which also was standing in the time of
Eusebius and *Hierom*.

262

Iof. 6. be. 13 THE NORTH MOVNTAINE, where *Pompei* pit-
ched his tents.

263

Ag. 12. Iof. 19. ant. 8. et 6. bell. 4. 13. THE MONVMENT of *Herod Agrippa*: who for his
intollerable pride being stricken by the angell of the
Lord, and consumed of wormes, dyed.

Sapha

END OF THE CITTIE. 107

264.

SAPHA, in Greeke called *Scopos*, that is to say, A
place of espiall, situate towarde the north, distante
from the cittie about seven furlongs. It was so named, Iof. 11. ant. 8. et 2. bel. 24. et 6. bell 3. 4.
bycause from thence both the citty and temple might
be seene. Here *Jaddus* the chiefe Priest, and the rest of
the priests, in their priestly attire, and al the people clad
in white garments, went forth to meete *Alexander*
the greate, kinge of the *Macedonians*, when hee came
with his army to destroy *Ierusalem*. Whome when
Alexander saw by and by suppressing his fury, in hum-
ble sort worshipped the name of God, which shined
in goulden letters in the *Reasonable* of the high priest,
and gaue reuerence to the high priest. Then ente-
ring into the Citty and Temple, hee offered sacri-
fice to God, and graunted greate priuiledges vnto the
Iewes.

265

THE FRVITEFVLL WOOD, which *Titus* cau- Iof. 6. bel. 4. et 7,
fed to be cut downe.

266

THE LAKE OF SERPENTS, which inould time Iof. 6. bel. 4.
was called *Bethara*.

267.

THE WAY, by which men went into *Samaria* and *Brocitis*, 6,
Galile.

268.

THE VILLAGE neere to *Ierusalem*, whereof *Nec- Neem. 3.*
mia maketh mention.

P 2

The

THese (*Christian Reader*) are the most notable and famous places of the Citty and Temple of Ierusalem. By the placing whereof, the situation of the rest may easily be knowne. Therefore if wee haue made a true description, let the praise be giuen to God, the giuer of all good gifts. But if otherwise there bee any defect, impute that to my want of skill, and not to my ill will: who for that I was not able to giue towards the furnishing of the Temple, golde, siluer, or pretious stones, haue notwithstanding offered a little oyle to lighten the Church, trusting that the same will be acceptable, both to Christ, who allowed the two mites which the poore Viddow offered: & also to those that be good Christians, whom it becommeth well to be like vnto their head
CHRIST.

FINIS.



The names of the Authors out of whose workes and trauels this Description of Ierusalem is taken and made.

THE HOLIE BIBLE, of the old and new Testament.

FLau Iosephus, a priest of the Iewes: who flourishing in the 70. yeare of Christ, exactly described the situation, the forme, and the besieging of the Citty of Ierusalem. Exemplars of the famous Doctor of the church S. Hierom, as well printed as written. Who liued in the yeare of Christ. 380.

Iames of Vitriac, who trauelled into the Holy lande, and returning was made Bishop of Acon, who wrote a Booke, concerning the Holy land, and the wonders which he saw there. He florished in the yeare of our Lord. 1231.

Iames pantaleon a Frenchman, Patriarch of Ierusalem, his booke concerning the Holy land. Who was famous in the yeare of Christ, 1247.

THe exact Description of Ierusalem, and of the places of the holy land, made by Brocardus a Moonke, published at Basil by Heruage, and at Antwerp by Stelsius. Who in the yeare of Christ, 1283. after great search and dilligent suruey of that Citty and land, and the view of the ancient ruines thereof, described the same most carefully.

THe Description of Ierusalem and of the holy places, by John Mandeuille Englishman, who finished his peregrination in the yeare of our Lord, 1322, and dilligently described the same: printed at Antwerp by Nicol. Wouner, in Anno. 1564.

A Table of the Citty Ierusalem, and a verie ancient description of all the Holy lande, portrayed one hundred yeare since and more in parchment, which John Huls procured.

cured from the Librarie of the Colledge of saint Hierom at Delph in Holand.

THe originall of the Citty of Hierusalem and of the Temple in the same, described by Rodulph Langius, Anno 1476. and printed at Colen, Anno. 1517.

THe Pilgrimage to Hierusalem and to mount Sinai, of Bernhard Breidenbach, Deane of the Church of Mentz, which he, accompanied with others moe, finished, Anno 1483. and most dilligently described the same. Adding thereunto a portraiture of the most principall places of the holy land and of his trauell, which he caused a cunning painter to make upon the view of euery place, whom he had in his companie for that purpose: Printed at Mentz, An. 1486.

ADescription of the voyage to Hierusalem, published in the year 1520. by M. Gerard Kuynretorff and others.

ADelineation of the Citty of Hierusaem, which mayster Iohn Schorrel with the helpe of a skilfull painter drue forth by the view of the cie, sitting on mount Oliuet. 1521.

THe Description of Hierusalem and of the holy places, by Ioan. Heuterus Prator of Delph, which hee sette forth in An. 1521.

THe like Description was made by Bartholmew of Saligniac Knight, and professor of both lawes. 1525.

APeregrination, with an exact description of Hierusalem and of the holy places, made by Iohn Pastsch Doctor of Diuinitie, printed at Louane in the year, 1563.

THe Histories of the Holy warre, whereof there were three and twenty books, shewing how in the year 1099 Hierusalem and the whole land of promise, was recovered againe by the Christians, and so possessed of them 84 years by William, archbishop of Tyren, Chancellor of Hierusalem: printed at Basill in the year. 1564.

Six

Six bookes of Historie concerning the holy warre, sette forth by Iohn Herold, printed at Basill in the year, 1560

ADelineation, or Mappe of the Citty Ierusalem, and of the holy places of al the land of Palestine, by Herman Broculoo, printed at vtriect in the year, 1538

Bonauentur of Mirica his Description of Hierusalem, and of the holy places thereof, who made three voiaiges thither, and dwelt there a long time, in the yeares 1538. and 39.

The vniuersal Cosmography of Sebastian Munster.

THe Description of the Cittie of Hierusalem, and of Palestine, by Wolfgang Weyßenburch: Printed in the year, 1542.

ADilligent Description of the places of the olde & new Testament gathered out of many authors: as, out of Ptolomie, Plinie, Pomponius Mela, Strabo, Herodotus, Hiero, Ioseph Egesippus, Stephanus, Raphael volateran, Lyra, Bocas. And out of the more later, as James ziegler, Wolfgang Weyßenburg, and Andrue Althamer, menne that heerein haue taken great paines: and printed at Paris.

ADelineation and description of the Citty Ierusalem, and of the land of promise, most exquisitlie doone by Bonauenture Broccard, in the year, 1544.

ADescription of Ierusalem and of the places thereof, by M. Gerard Ioan of Leiden, in the year, 1556.

AMap of the Citty of Ierusalem, and of the whole lande of promise, made by Tilmannus Stella in the year, 1557, and printed at Anwerp.

ATopographical description of the Citty of Ierusalem by Fabian Licinius a Venetian, printed at Venes in the year, 1560.

AMappe of Ierusalem set forth by Adam Reiszner, exhibited to the Emperour Ferdinando in the year, 1559.

The

The way of Caluarie, written in Latin, by Laurence Surius.

The way of the Crosse, from Pilates house to Mount Caluarie, published by Peter Calentine, and printed at Louane in the yeare, 1561.

The Itinerarie of Iohn Godsealci of Delph which he finished in the yeare, 1561.

A Description of Hierusalem and of the places therabout by Isbrand Godfrey, which hee finished in the yeare, 1563.

The voyage of the noble knight, Baptist van der Muelen of Mechlin, who by word of mouth described unto me oftentimes Hierusalem, & al the places thereof, which he surueyed in the yeare, 1567.

The Description of the old and new Hierusalem, made by Peter Lackstein, and painted in a map by Christian Sgrothen in the yeare, 1570.

A Topographical delineation of the Cittie of Hierusalem made by Antonie de Angelis a minorite, who dwelt along time at Hierusalem, set forth in the yeare, 1578.

A Verie large map the Cittie of Hierusalem, and of all the holy land, drawne in parchment with the hande of Biron a Frenchman with liuely colours, & bewtified with Gold, and described in the French toong, which Mappe, MICHAEL ETZINGER of Austria, a most dilligent historiographer, deliuered unto me.

These are for the most part the chiefe Authors among them, which of set purpose haue handeled this Argument, and of whome I make special mention, I haue used many, of whom I haue nothing spoken: And to make mention of all such writers, which hauing another purpose, and haue yet giuen me matter to write of, yeere to make a tedious Catalogue.

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